PRACTICAL OUTLINE

STUDY OF THE FOUR GOSPELS LIFE OF CHRIST ACTS

PROF. H. M. HAMILL D.D.

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INTRODUCTION BY
REV. J. WILBUR CHAPMAN D.D.

WINONA PUBLISHING COMPANY
CHICAGO

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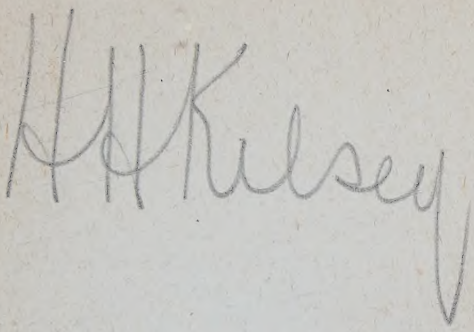

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INTRODUCTION.

These practical outline studies have been so helpful to me personally, that I have urged Prof. Hamill to permit their publication in this more permanent form.

They cannot but be useful to—

Busy business men—

Sunday school workers—

The young people in our churches—

Students in our schools and colleges.

I expect to recommend their use everywhere I go.

To learn the Bible well is the secret of a fruitful Christian experience.

To be able to think one's way through such outline studies as these will be an inexhaustible source of strength and pleasure.

May the Saviour, whom these studies highly honor, make these pages a real blessing to many!

J. WILBUR CHAPMAN.

NEW YORK CITY,
Jan. 1904.

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THE FOUR GOSPELS

Introductory.

No one of the gospels is complete or chronological within itself. Each is the complement and supplement of the others. They give the wonderful life of our Lord under four aspects, all of which are needed to form a true view of that life. It ought to be a delightful and profitable task to explore and analyze and compare the four gospels. They ought to be read over and over many times. They ought to be compared one with another, and the peculiarities of each made the subject of study. Each runs parallel with, yet in many things widely varies from, the others. Two books costing but little are commended: the "Harmony of the Gospels" according to Robinson, and "Why Four Gospels?" Dr. Robinson's Harmony places in parallel columns all references from the gospels to the same event, and will prove a convenient and invaluable help to systematic study. As to the chronological order given by Robinson, it is generally conceded to be the best.

First Drill.—Who Wrote Them?

1. The *first* gospel was written by *Matthew*, of whom note the following:

He was a Hebrew.

He was a citizen of Capernaum in Galilee.

He was a publican, and collected taxes for the Romans and was hated for it.

He was one of the twelve apostles.

2. The *second* gospel was written by *John Mark*.

He lived at Jerusalem.

His mother's name was Mary, and his cousin was Barnabas.

He was a young man.

He traveled and worked a little with Paul and much with Peter.

3. The *third* gospel was written by *Luke*.

He was the one Gentile writer of the New Testament.

He was a native of Antioch, the Syrian metropolis.

He was a physician and a learned man.
He was the intimate companion and fellow-traveler of Paul.

4. The *fourth* gospel was written by *John*.
John was "the disciple whom Jesus loved."
He was a brother of James and son of Zebedee.
He was youngest of the twelve.
He outlived the other apostles, dying at Ephesus at near one hundred years old.

BLACKBOARD OUTLINE.

Who?	**MATTHEW**	**The**	**PUBLICAN**
	MARK		**YOUNG MAN**
	LUKE		**PHYSICIAN**
	JOHN		**BELOVED**

SECOND DRILL.—WHEN WERE THEY WRITTEN?

1. *Matthew's* gospel is the oldest, and was written probably between *38 and 42 A.D.*, within a few years of the crucifixion. Some scholars place it about 60 A. D., which is probably correct if the Greek version is meant. But from both external and internal evidence of the strongest kind it seems plain that the ancient tradition of the church that Matthew wrote soon after the death of Christ in Hebrew or Aramaic is correct.

2. *Mark's* gospel is in doubt as to time, some placing it earlier, others later than Luke's. As the accredited companion of Peter and writing it under his supervision (so run the early traditions), it must have been written at Rome about *63 A. D.*

3. *Luke's* gospel must have been written soms time between 62 and 66, during the imprisonment of Paul, either at Cæsarea, which is more likely, or later at Rome. A well-formed opinion places it at *64 A. D.*

4. *John's* gospel was written long after the others; opinions vary from 80 A. D. to 96 A. D. It was probably written near the close of the apostle's life, and the larger judgment is in favor of *96 A. D.*

BLACKBOARD OUTLINE.

When?	**MATTHEW**	**A.D.**	**38**
	MARK		**63**
	LUKE		**64**
	JOHN		**96**

THIRD DRILL.—WHAT DO THE GOSPELS CONTAIN?

1. Matthew, more fully than the others, presents the *systematic discourses* of our Lord, for instance the sermon on the mount, the charge to the apostles, the prophetic discourse, most of the parables, etc.

2. Mark gives special emphasis to the *miracles* of our Lord. He omits everything prior to the public ministry, and deals little with parables or discourses. His description of the miracles is peculiarly graphic and picturesque.

3. Luke, in simple and unpretentious narrative, gives the *life* of our Lord in perhaps the nearest to its true chronological order. It is much the fullest biography of the four.

4. John gives the great *spiritual teachings* of Christ, not in systematic way like Matthew, but in free colloquial manner, as with Nicodemus and the woman of Samaria. He gives little of our Lord's life, only so much as was omitted by the others. Only eight miracles and no parables are noted. Yet John penetrated deeper into the mysteries of the kingdom of Christ than all others, and his gospel is not inaptly called "the spiritual gospel."

BLACKBOARD OUTLINE.

What?	**MATTHEW**	**The**	**DISCOURSES**
	MARK		**MIRACLES**
	LUKE		**LIFE**
	JOHN		**TEACHINGS**

Fourth Drill.—Why Were They Written?

1. The great purpose of Matthew's Gospel was to prove to the Jews that Jesus was indeed *the Messiah*. Hence he quotes the Old Testament prophecies repeatedly, and shows their fulfillment in Christ.

2. Mark, the young man, writing from Rome, amid a people dominating the world, and altogether familiar with the idea of deities dwelling among men, emphasizes the divine *power* of Jesus as the one true Son of God.

3. Luke evidently dwells upon the *humanity* of our Lord, as "Son of Man." Himself a Gentile, he seeks kinship with Christ, and therefore runs his genealogical table back beyond Abraham—where Matthew had stopped—to Adam the common father of the race.

4. John's gospel opens with the key-note to its purpose.—"The Word was with God, and the Word was God." It is the *divinity* of Jesus, the God-man, that he seems specially to press upon us.

BLACKBOARD OUTLINE.

	MATTHEW		MESSIAHSHIP
Why?	MARK	**The**	POWER
	LUKE		HUMANITY
	JOHN		DIVINITY

Fifth Drill.—To Whom Were They Written?

1. Matthew's gospel was written for *the Jews*. This is plain from its frequent Old Testament quotations, from the free use without explanation of Jewish customs, etc., and from the fact that it seems to ignore any but Jewish Christians.

2. Mark's was written at Rome *to the Romans*. It is just such a gospel as would impress a nation whose ideals were those of power and mastery. Mark has few Old Testament references, and is careful to explain Jewish phrases and customs.

3. Luke wrote *for the Greeks*. The Greek language and culture were universal. Like Mark's

gospel, it shows the marks of being written with care for the understanding of Gentile readers.

4. John's gospel was neither local nor provincial, but was written for all *Christians*. The church had lived through 70 years of persecution and error, and the last of the apostles addresses this latest of the gospels to the body of believers everywhere, reestablishing the great spiritual doctrines which he had received from the lips of the Divine Founder of the Church.

BLACKBOARD OUTLINE.

Whom?	MATTHEW	The	JEWS
	MARK		ROMANS
	LUKE		GREEKS
	JOHN		CHRISTIANS

THE LAND OF CHRIST

FIRST DRILL.—OUTLINE MAP.

1. *The Coast Line.* Starting at Sidon on the Mediterranean coast (1), draw the western or *coast line* of Palestine southwestward, through Mt. Carmel (2), Joppa (3), and beyond Gaza (4), as indicated in outline map below. This line divides into thirds nearly, as follows:

From *Sidon* to *Carmel*, one-third.

From *Carmel* to *Joppa*, one-third.

From *Joppa* to the terminus south of *Gaza*, one-third.

The entire length of the coast line, following its windings, is about 180 miles. From Carmel north to Sidon, the narrow strip next the sea belongs to Phœnicia.

2. *The Jordan Line.* This is the eastern boundary of Palestine proper. Beginning at a point east of Sidon about 20 miles (5), draw a line southerly representing the *Jordan River*, through Lake Merom, the Sea of Galilee (6), to the northern end of the Dead Sea (7). Complete the eastern boundary by drawing the Dead Sea (7 and 8). This line also divides into thirds, as follows:

From the northern terminus to the *Sea of Galilee*, about one-third.

From the *Sea of Galilee* to the *Dead Sea*, one-third.

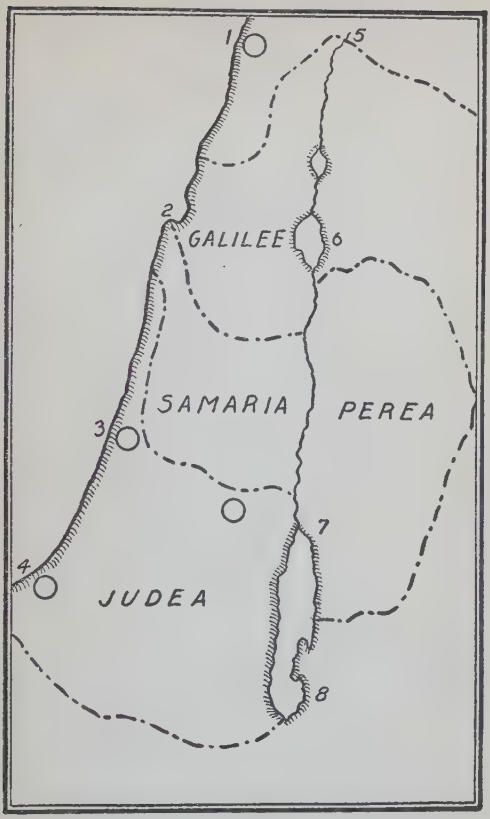
The *Dead Sea* and southward to the southern terminus, one-third.

The entire length of this *Jordan line*, including its windings, is about 175 miles. Note as to the map, that Carmel on the coast line and the Sea of Galilee on the Jordan line are opposite; that Joppa and the northern end of the Dead Sea are nearly so; also Gaza and the southern end of the Dead Sea.

3. *Perea*, or the country beyond the Jordan. Beginning at the southern end of the *Sea of Galilee*, draw east and south the outer or eastern boundary of Perea to a point half way the length of the *Dead Sea*, forming an area about one-third the average width and one-half the length of Palestine proper.

OUTLINE MAP.

[Draw on board before the School.]



4. *Distances.* From northern to southern limits of Palestine, on a direct line, about *140 miles.*

From east to west at the southern end (excluding Perea), about *75 miles.*

From east to west at the Sea of Galilee, about *40 miles.*

Perea, about *75 miles* long, and from *30 to 50 miles* wide.

1. *Situation.* Palestine, or the land of Christ, lies along the Mediterranean Sea, at the southwestern extremity of Asia, and is at the junction of Asia and Africa. Its capital, Jerusalem, is near 32° north latitude, on a line nearly east of Savannah, Georgia.

2. *Shape.* Its general contour is much like that of New Hampshire.

3. *Size.* It has an area west of the Jordan of about 9,000 square miles. Perea, on the east of the Jordan, is estimated at 3,000 square miles.

4. *Seas and Waters.* The *Mediterranean*, or "Great Sea," along its entire western coast.

Lake Merom, 3 miles wide, near the northern end of the Jordan line.

The *Sea of Galilee*, 9 by 14 miles at its largest, south of Merom.

The *Dead Sea*, about 50 miles long and 10 wide, at the southern end of the Jordan line.

The *River Jordan*, about 125 miles long in direct line, the only considerable stream of Palestine. There are many small streams, important only as marking boundaries or historic events. The three last named waters lie below the sea level.

5. *Surface.* It is chiefly mountainous. From west to east, the surface lies as follows:

Along the coast, a narrow "*maritime plain.*"

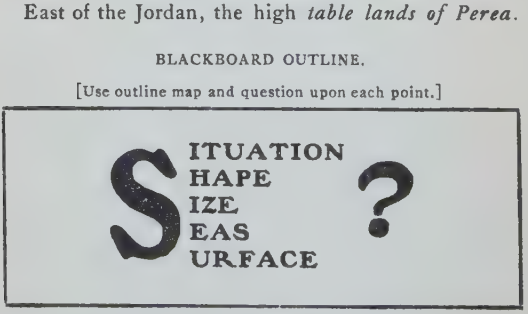
Next, for a long distance, ranges of hills and mountains, sweeping north and south, called the "*hill country.*"

Next, the deep valley or *canon of the Jordan*, running below sea level north and south, including the Dead Sea.

East of the Jordan, the high *table lands of Perea.*

BLACKBOARD OUTLINE.

[Use outline map and question upon each point.]



Third Drill.—The Four Provinces.

In the time of Christ Palestine was divided into four provinces, differing widely in speech, culture and social life.

1. *Galilee*, on the north, was the most fertile and populous, and most important commercially. Its population was nearly half of the 6,000,000 peopling Palestine. It was characterized by a *mixed citizenship* of Jews and Gentiles.

2. *Samaria*, in the middle, was made up of a *mongrel race*, descended from the ancient Jews and Assyrians, and unfriendly towards the other provinces.

3. *Judea*, on the south, the largest and dominating province, because of its temple, its priesthood and *Jewish aristocracy*.

4. *Perea*, the somewhat indefinite territory east of the Jordan, peopled by the *pastoral and warlike* descendents of ths eastern Jewish tribes.

Christ's ministry extended repeatedly into all these provinces, though His headquarters and most of His ministry was centered in Galilee.

BLACKBOARD OUTLINE.

GALILEE		MIXED
SAMARIA	THE	MONGREL
JUDEA		ARISTOCRATIC
PEREA		PASTORAL

Fourth Drill.—Historic Places.

Upon a blackboard outline map, on which the boundaries of the four provinces are traced, locate and describe, in concert with the school, the following *ten places* prominent in the life of Christ:

1. *Jerusalem*, in Judea, the Jewish capital and seat of the Holy Temple, the scene of our Lord's death on Mt. Calvary, north of the city.

2. *Bethlehem*, in Judea, 6 miles south of Jerusalem, where Christ was born.

3. *Nazareth*, in Galilee, 70 miles north of Jerusalem, the home of Christ's youth and preparation for His ministry.

4. *Bethabara*, in Perea, 25 miles east of Jerusalem, near to the Jordan, where Christ was baptized, and near where He was tempted.

5. *Capernaum*, in Galilee, at the northern end of the Sea of Galilee, about 90 miles northeast of Jerusalem, the chief city of that province, and the home of our Lord's public ministry.

6. *Sychar*, in Samaria, near to Jacob's well, the scene of our Lord's Samaritan ministry.

7. *Bethsaida*, at the northern end of the Sea of Galilee, east of the Jordan, about 90 miles northeast of Jerusalem, where He fed the five thousand.

8. *Mount of Beatitudes*, in Galilee, about 6 miles south of Capernaum, where He preached the Sermon on the Mount, and chose the Twelve.

9. *Cæsarea Phillippi*, at the northern end of Galilee, near Mt. Hermon, 110 miles northeast of Jerusalem, the place where He was transfigured.

10. *Bethany*, in Judea, about 2 miles southeast of Jerusalem, over Mt. Olivet, the place of our Lord's last sojourn in the home of Lazarus, and near to the scene of the Ascension.

BLACKBOARD OUTLINE.

[The figures give *distances*, the radiating lines give *direction*, from Jerusalem].

LIFE OF CHRIST

First Drill.—O. T. Prophecy.

The Old Testament prophets center upon the coming of Christ. Extending from Genesis to Malachi, the prophecies became more and more definite, so much so that at the time of Christ's birth there was a *general and strong expectation of his advent.* Five of the more notable prophecies will serve to illustrate how clearly and definitely the coming of Christ was foretold:

1. Christ's *humanity* was foretold to Adam after his fall. "The seed *of the woman.*" Gen. 3:15.

2. Christ's *nationality* was foretold to Abraham. "In *thy* seed." Gen. 22:18.

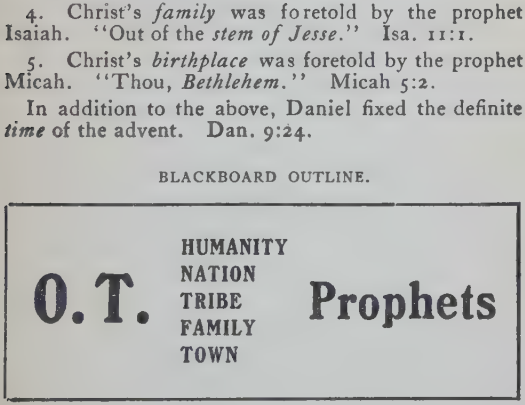
3. Christ's *tribe*, as an Israelite, was declared by the dying Jacob. "The sceptre shall not depart from *Judah.*" Gen. 49:10.

4. Christ's *family* was foretold by the prophet Isaiah. "Out of the *stem of Jesse.*" Isa. 11:1.

5. Christ's *birthplace* was foretold by the prophet Micah. "Thou, *Bethlehem.*" Micah 5:2.

In addition to the above, Daniel fixed the definite *time* of the advent. Dan. 9:24.

BLACKBOARD OUTLINE.



Second Drill.—Christ's Lineage.

1. He was the *Son of God*, equal to and one with God—"the only begotten of the Father." While Joseph the carpenter was His legal father, Jesus, in

the words of the Apostles' Creed, "was conceived by the Holy Ghost."

2. He was the *Son of Man*. His mother Mary was a Jewish woman, and He was thus made human and like unto ourselves.

3. He was the *Son of David*, of the royal line of Judah's kings, by the lines of both Mary and Joseph. The Jews kept the genealogy of their families with great care and accuracy, and by *exact lineal right*, Jesus and not Herod the Great, the Idumean usurper, was the real king of the Jews.

BLACKBOARD OUTLINE.

SON	**OF**	**GOD** **MAN** **DAVID**

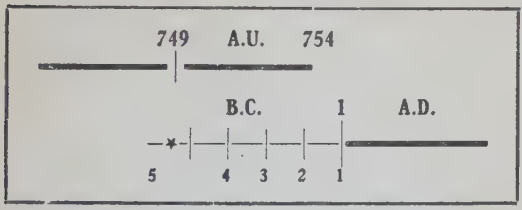
THIRD DRILL.—CHRIST'S BIRTH.

According to the commonly accepted account, Christ's birth was on Christmas B. C. 5, in the year of the world (A. M.) 4,000, and in the year of Rome (A.U.) 749. Many teachers and scholars are perplexed over the seemingly contradictory statement that Christ was born *four or five years B. C.* The explanation is as follows: Until the sixth century after Christ (526 A. D.), the two ancient calendars continued in use, the oldest calendar computing time *Anno Mundi*, or the years since the creation of the world; the other dating events back to the founding of Rome—*Anno Urbis*.

Dionysius, a Dominican monk, was instructed by his pope to prepare the Christian calendar, dating events from the birth of Christ—*Anno Domini*. He placed the birth of Christ at 754 of the Roman Calendar (A. U.), and made that the year 1 of the Christian calendar. This new calendar was first used historically in the writings of the Venerable Bede of the eighth century, and not long after was introduced into all public transactions by the Emperor Charlemagne. It was *a mistake of at least four full years*, as is now clearly established. Christ was

probably born at the close of 749 A. U., the year before Herod's death, more than *four full years before the time fixed by Dionysius*. Instead of the present year being 1904, it should be 1908, A. D.

BLACKBOARD OUTLINE.



FOURTH DRILL.—A SIMPLE CHRONOLOGY.

To fix in the memory the leading events in Christ's life, a simple chronology may be formed upon the letters of the word CHRIST, as follows:

C— Christmas B. C. 5, the time of Christ's birth.

H—His flight to Egypt as a babe, probably not six months old, B. C. 4.

R—Return from Egypt to Nazareth B. C. 3, where he dwelt about twenty-eight years.

I — In the Temple at Jerusalem as a boy of twelve years, at the passover of 8 A. D.

S—Served publicly three and a third years, from baptism at the age of thirty to his death in the beginning of his thirty-fourth year—27 to 30 A. D.

T—The crucifixion, Friday, April 7, 30 A. D.

According to this opinion, Christ was about thirty-three and one-third years of age at the time of His death.

BLACKBOARD OUTLINE.

33 1/3 Years

Christmas 5 B. C.
His Flight 4 B. C.
Return 3 B. C.
In Temple 8 A. D.
Service 27-30 A. D.
The Cross Apr. 30 A. D.

The life of Christ may be easily divided into *five definite periods*. This division will greatly assist the student's memory. The five periods are as follows:

First Period. The Thirty Silent Years, or the period of preparation, beginning with Christ's birth, B. C. 5, and continuing through infancy, youth and early manhood for thirty years, until His baptism, A. D. 27. Very little is given in the Scriptures concerning this long period.

Second Period. The *Year of Obscurity*, the year 27 A. D., being the first full year of our Lord's public ministry. It is so called because so little is known of it, the gospel of John giving nearly all that is recorded.

Third Period. The *Year of Popularity*, the year 28 A. D., being the second full year of our Lord's ministry. It is so called because of the great favor with which our Lord was received throughout the entire year.

Fourth Period. The *Year of Opposition*, the year 29 A. D., being the third full year of Christ's ministry. During this year there was constant and increasing opposition to His ministry on the part of the Jewish leaders.

Fifth Period. The *Year of Death*, the year 30 A. D., being the fourth year of our Lord's ministry. It includes only the time from January to our Lord's death, April 7th, and His ascension forty days later, in the month of May. Much of the four gospels is given to this closing and eventful period.

BLACKBOARD OUTLINE.

SILENT YEARS

Year OF
OBSCURITY
POPULARITY
OPPOSITION
DEATH

THE SILENT YEARS

Little is known of the first thirty years, sometimes called the "Silent Years," of Christ's life. A glimpse here and there is all that the gospels afford us. Whatever pardonable curiosity one may feel to know more of these strange years of silence and preparation, nothing would be gained in knowing it. The thirty years of infancy, youth and developing manhood have no part in the salvation of men. It is the *death* of Christ that atones and saves, hence more than half of the four gospels is given to the last few weeks of our Lord's life. His miracles and teachings of infinite power and wisdom availed nothing without the shedding of His blood upon the cross. This perhaps is why so little is given by the gospel writers of these thirty uneventful years. Enough is known, however, to substantiate the following:

1. That the years of childhood and youth, the poverty, retirement and subjection of His Galilean home, were part of His long and patient preparation.

2. That the limitations of growth, physically, mentally and spiritually, were upon Him as upon others. (Luke 2: 52.)

3. That ancient legends or modern story writers who assign the working of miracles to this period of our Lord's life are wholly unwarranted, and indeed are plainly contradicted by the Scriptures (John 2: 11). Such books as "The Child Christ," would better not have been written.

First Drill—Chronology.

The "Silent Years," the first great period of Christ's life, extend from His birth to His baptism—*thirty full years* and more.

The *birth* of our Lord, according to the common chronology, occurred near to the close of the year

B. C. 5, more than four full years *before* the year 1 A. D., which (as was explained in former drills) was erroneously fixed as the date of His birth and commencement of the Christian calendar. This blunder makes the calendar four years *too late in beginning*.

The *baptism* of Christ took place near to the beginning of A. D. 27 (probably in January). Running backward to the year 1 A. D., gives us *twenty-six full years*, and adding to this the four years omitted by the mistake of Dionysius, we have the thirty full years, between our Lord's birth and baptism. Christ was, therefore, entering upon his thirty-first year at the time of His baptism, January, A. D. 27.

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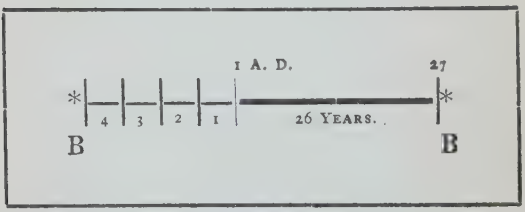


SECOND DRILL.—CHRIST'S INFANCY.

For convenience in memorizing, the ten chief events of the "Silent Years" are assigned to two drills, the first five events being given as belonging to "Christ's Infancy;" the second five events to "Christ's Youth."

The five principal events of *infancy*, in their proper order, are as follows:

1. The *annunciation* of the birth of Christ by the angel Gabriel to Mary at Nazareth, in the spring of A. D. 5, (Luke 1: 26).

2. The *birth* of Christ, in the manger at Bethlehem, the royal city of His ancestor, David, at Christmas, B. C. 5, followed closely by the visit of adoring shepherds, and the circumcision of Christ when eight days old. (Luke 2: 1-21).

3. The *presentation* in the temple at Jerusalem, when forty days old, in accordance with the Jewish ceremonial law (Leviticus 12), closely followed by the visit of the wise men of the East, (Luke 2: 22-38 and Matt. 2: 1-23).

4. The *flight* of Joseph, Mary and the babe Christ to Egypt, B. C. 4, as commanded by the angel of the Lord, occurring when Jesus was only a few months old. (Matt. 2: 13-14).

5. The *return* to Nazareth from Egypt, after the death of King Herod. The time is uncertain, but was probably more than a year after the flight. The Oxford Teacher's Bible gives it as more than two years, and fixes the return at the year 1 A. D.

BLACKBOARD OUTLINE.

Christ's	ANNUNCIATION BIRTH PRESENTATION FLIGHT RETURN	Infancy

THIRD DRILL.—CHRIST'S YOUTH.

This division of the "Silent Years" includes from the return to Nazareth, probably B. C. 2, to the baptism of Christ A. D. 27, covering twenty-eight years of childhood, youth and early manhood at Nazareth, the home of his parents, Joseph and Mary. There is a strong presumption that Joseph died while Christ was yet a boy.

1. The *childhood* of Christ, the one beautiful glimpse of it in His Galilean home being given by Luke only. (Luke 2: 40).

2. Christ *in the temple* at Jerusalem among the doctors, at the annual passover in the spring of A. D. 8, when twelve years old. There is little doubt that Jesus went often to the passover during the years of His youth. (Luke 2: 40-52 and 2: 41).

3. The *youth* and early manhood of Christ at Nazareth, given only by Luke. (Luke 2: 51).

4. The opening ministry of His cousin and herald, *John the Baptist*, in the wilderness of the Jordan, in the spring and summer of A. D. 26, the year before our Lord's ministry began. Eighteen wholly unnoted years passed between the temple scene at twelve years and His baptism at thirty years of age. (Luke 3: 1-18).

5. The *baptism* of Christ at Bethabara, beyond Jordan, at the hands of John, at the beginning of A. D. 27. This closes the "Silent Years," and marks the beginning of our Lord's public ministry. (Luke 3: 21-23).

BLACKBOARD OUTLINE.

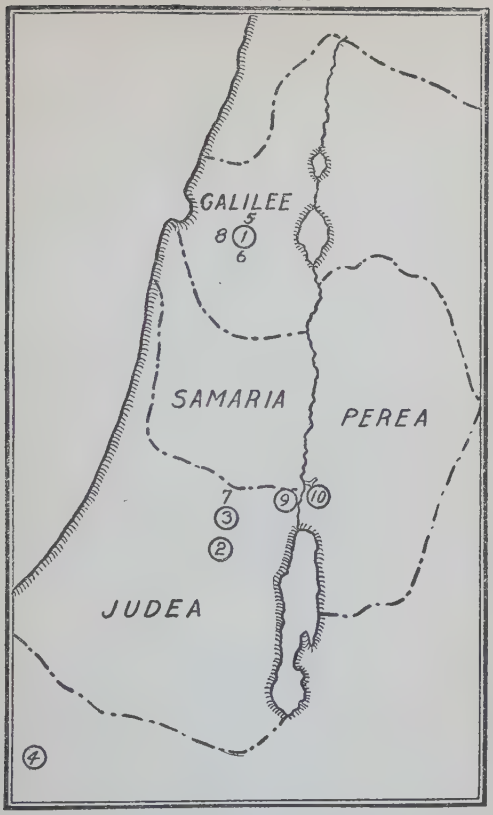
Christ's	CHILDHOOD IN TEMPLE YOUTH JOHN BAPTIST BAPTISM	Youth

FOURTH DRILL.—OUTLINE MAP AND ITINERARY.

Draw in advance an outline blackboard map in heavy lines, with boundaries in white and numbered places in some other bright color. Keep it from view until the drill begins. Commence the drill with a rapid concert review of the ten chief events noted in the two preceding drills. Question as to the details, thus: "What is the first event?" "Where did the annunciation take place?" "When?" "To whom was the announcement made?" "By whom made?" "What was announced?" "Point out on the map the *place* of the annunciation." (Have some scholar to do this).

Pass in this way over the ten events and places given below, *invariably using the map and the eye*, until the school can readily repeat the events in order, or the itinerary of numbered places.

OUTLINE MAP



ITINERARY.

Annunciation	(1)	Nazareth.
Birth	(2)	Bethlehem.
Presentation	(3)	Jerusalem.
Flight	(4)	Egypt.
Return	(5)	Nazareth.
Childhood	(6)	Nazareth.
In the Temple	(7)	Jerusalem.
Youth	(8)	Nazareth.
John Baptist	(9)	Wilderness.
Baptism	(10)	Bethabara.

THE YEAR OF OBSCURITY

First Drill.—Chronology.

"The Year of Obscurity" is the first of the four years of our Lord's *public ministry*. It is so called because so little of it is recorded by the sacred writers. Matthew, Mark and Luke are strangely silent concerning it, not one of its events subsequent to the temptation of Christ being given by them. John, in the first four chapters of his gospel, gives the only record, and disposes of at least six months of the year in one or two verses (see John 3:22 and 4:3). Although the record is thus incomplete, the events noted are of peculiar interest, as marking the opening period of Christ's ministry.

Note five things:

1. That this first year is the calendar year *A. D. 27*.

2. That it includes the events that lie between the baptism of Christ in January, and the imprisonment of John, at the close of the year, probably in December.

3. That the year was spent *mainly in Judea*, so much of it at least as is between the April passover and late in the fall.

4. That John the Baptist's ministry continued throughout the entire year, closing at its end with his imprisonment by Herod.

5. That there is record during the year of *no parables*, and of only *two miracles* (both at Cana). That there were other miracles and much teaching is plainly to be inferred from John's text (see John 3:2 and 4:1).

To fix the *chronology* of the year clearly upon the minds of the scholars, study it in connection with the other years of Christ's ministry, as follows:

1. Draw on the blackboard, in presence of the school, a line to represent *the entire life* of Christ—33⅓ years, shading heavily that part which stands for the 3⅓ years of *His ministry*.

2. Mark off from the left the thirty "Silent Years," extending from his birth B. C. 5 to His baptism, January A. D. 27.

3. Indicate by short vertical lines the four divisions or years of public ministry, viz.:

First year, *Obscurity*, A. D. 27.
Second year, *Popularity*, A. D. 28.
Third year, *Opposition*, A. D. 29.
Fourth year, *Death*, A. D. 30.

Then drill upon the following:

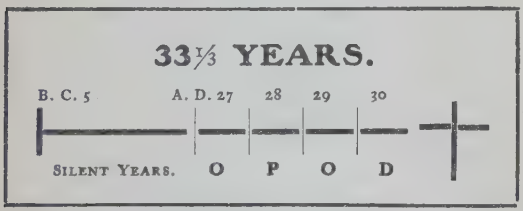
The *first year* extends from the *baptism* to John's *imprisonment*.

The *second year*, from John's *imprisonment* to his *death*.

The *third year*, from John's *death* to the *death of Lazarus*.

The *fourth year*, from *Lazarus' death to* the *crucifixion*.

BLACKBOARD OUTLINE



SECOND DRILL.—CHIEF EVENTS, FIRST HALF.

Ten events comprise most of the year's record. The first five events belong mainly to the first half of the year; the second five events to the last half of the year. To lighten the work of memory, these ten events are therefore given in two drills, as follows:

For the first half of the year:

1. The *baptism* of Christ by John, at Bethabara, beyond Jordan, January A. D. 27 (Luke 3: 21-22).

2. The *temptation* of Christ, for forty days immediately succeeding the baptism, in the Wilderness of Judea, somewhere between Jerusalem and the Dead Sea. The traditional site is Mt. Quarantania, near the northern end of the Dead Sea (Luke 4: 1-13).

3. The *first disciples* enrolled (though not formally called), viz.: Andrew, John, Peter, Philip, and Nathaniel (the Bartholomew of the Twelve), at Bethabara, to which Christ returned after his temptation (John 1: 37-51).

4. The *first miracle* of His ministry, at Cana of Galilee, to which our Lord, with His disciples, journeyed, probably in the month of March (John 2: 1-11).

5. The *first passover*, in April, at Jerusalem, at which Christ cleansed the Temple and discoursed with Nicodemus (John 2: 12-25 and John 3: 1-21).

This brings us to the close of April, A. D. 27.

BLACKBOARD OUTLINE

YEAR OF OBSCURITY.		
First	**Baptism** **Temptation** **First Disciples** **First Miracle** **First Passover**	**Half**

THIRD DRILL.—CHIEF EVENTS, LAST HALF.

The last half of the year:

The *second five events* of the Year of Obscurity extend from the close of the Passover to the close of the calendar year, as follows:

6. The *Judean ministry*, of preaching and baptisms, in Northeast Judea, from May to probably late in the fall (John 3: 22 and 4: 1).

7. The journey northward *through Samaria*, late in the fall, including the discourse at Jacob's well, near Sychar, which led to the conversion of many Samaritans (John 4: 1-42).

8. The healing of the *nobleman's son*, at Cana, late in the year (John 4: 46-54).

9. *John's imprisonment* by Herod Antipas, in Castle Machaerus, on the east shore of the Dead Sea, which for a time probably suspended our Lord's ministry (Matthew 4: 12).

10. Christ's *retirement in Galilee* (probably at Nazareth), at the close of the year, an interim of several months in His ministry occurring at this time.

BLACKBOARD OUTLINE.

YEAR OF OBSCURITY.

Last	**Judean Ministry** **In Samaria** **Nobleman's Son** **John in Prison** **Retirement**	**Half**

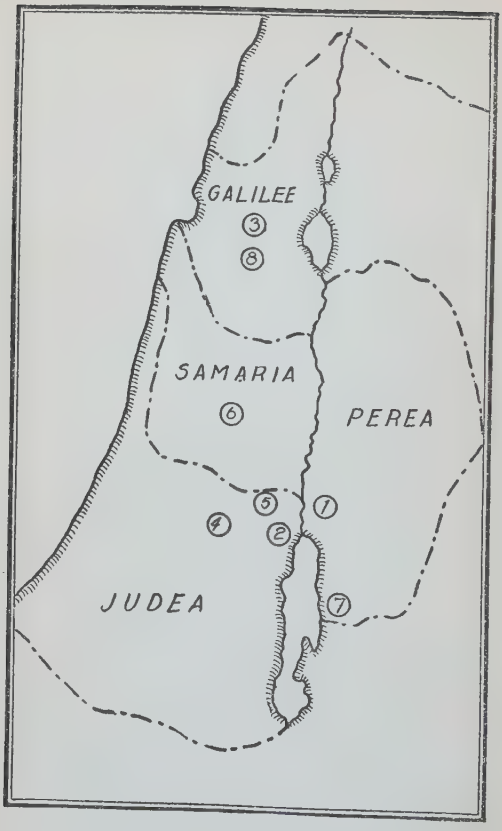
FOURTH DRILL.—OUTLINE MAP—ITINERARY.

Draw on blackboard, in advance, in heavy lines, an *outline map* of the Holy Land (as for last drills), giving only the bare outlines and boundaries of provinces. Have the school first repeat rapidly the ten chief events of the year in order, and name the *place and province* where each event occurred, as in the "Itinerary" below. Then with colored crayon indicate the places in order and ask questions concerning each, as follows:

"Where did the baptism occur?"
"In what province is Bethabara?"
"What direction and distance from Jerusalem?"
"What is the next event of the year in order?"
etc., etc., through the ten events, locating on the board the place *after* the questions have been answered by the school.

ITINERARY, A. D. 27.

Baptism		(1) *Bethabara.*
Temptation		(2) *Quarantania.*
First Disciples		(1) *Bethabara.*
First Miracle		(3) *Cana.*
First Passover	**AT**	(4) *Jerusalem.*
Judean Ministry		(5) *Northern Judea*
In Samaria		(6) *Sychar.*
Nobleman's Son		(3) *Cana.*
John in Prison		(7) *Machaerus.*
Retirement		(8) *Nazareth.*


GALILEE
3
8
SAMARIA
6
PEREA
5
1
4
2
JUDEA
7

THE YEAR OF POPULARITY

This year, A. D. 28, was the most notable of our Lord's ministry, abounding in movement, miracle and parable, and popular with all classes. Hence its name—"The Year of Popularity."

FIRST DRILL.—THE YEAR'S MOVEMENTS.

The following are the principal movements of the year 28 A. D.

1. The *removal* of our Lord, at the beginning of the year, from Nazareth to Capernaum, consequent upon his rejection by his townsmen of Nazareth. Capernaum continued to be his home during the remainder of his ministry. It was the chief commercial city of Galilee and of the nation, about ninety miles northeast of Jerusalem, upon the northwest shore of the Sea of Galilee. (Luke 4:16-31).

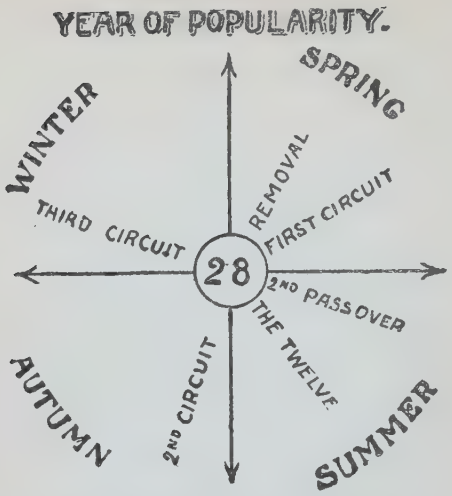
2. The *first Galilean circuit*, immediately succeeding his removal to Capernaum. Having called to discipleship Peter, Andrew, James and John, four Galilean fishermen, accompanying the call with the miraculous draught of fishes and other miracles, he made his first circuit of Southern Galilee with them, preaching and working miracles. (Luke 4:42-44).

3. Early in April he attended the *second Passover* of his public ministry, at Jerusalem, healing the infirm man at the Pool of Bethesda, and arousing the hostility of the Pharisees by a discourse upon his divinity. (John 5:1-47).

4. Returning to Capernaum in company with his disciples after a time, in the summer, probably upon the Mount of Beatitudes, about seven miles south of Capernaum, he chose and *ordained the Twelve*, following it with the Sermon on the Mount. Later in the summer, or early in the autumn, he made *the second circuit of Galilee*, this time with the Twelve. (Luke 6:12-49).

5. Returning to Capernaum, sometime in the late autumn or early winter, he instructed and *sent forth the Twelve*, upon a *third* Galilean circuit, himself also "departing thence to teach and preach in their cities." (Luke 9:1-6 and Matt. 11:1).

BLACKBOARD OUTLINE.



SECOND DRILL.—THE YEAR'S MIRACLES.

Sixteen miracles are recorded for the year, though many others are indicated by the four evanglists. Among the more notable miracles of the year were the following:

1. The healing of the *demoniac*, on the Sabbath in the synagogue at Capernaum, shortly after our Lord's removal to that city. (Luke 4:31-37).

2. The healing of *the leper*, on the first Galilean circuit with the four disciples, early in the year, at some unknown place in Southern Galilee. (Luke 5:12-16).

3. The healing of the *impotent man*, at the Pool of Bethesda, in Jerusalem, during the April Passover. (John 5:1-16.)

4. The healing of the *centurion's servant*, in the mid-summer, at Capernaum, after the return from the Passover. (Luke 7:1-10).

5. The raising to life of the *widow's son*, shortly after, at Nain, a little Galilean village southwest of Capernaum. (Luke 7:11-17).

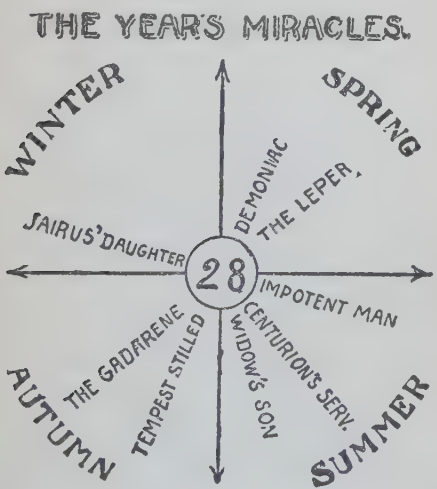
6. The *stilling of the tempest* on the Sea of Galilee, in the autumn, while crossing from Capernaum to

the country of Gadara on the eastern shore. (Luke 8:22-25).

7. The restoration of the *Gadarene demoniac*, in the country of Gadara, immediately after crossing the lake. (Luke 8:26-40).

8. The raising to life of *Jairus' daughter*, at Capernaum, in the late autumn or early winter. (Luke 8:41-56).

BLACKBOARD OUTLINE.



THIRD DRILL.—THE YEAR'S DISCOURSES AND PARABLES.

There were several memorable discourses during the year, together with the beginning of our Lord's teaching by parables. In the order of time the more prominent occured as follows:

1. Early in April, at Jerusalem, the *Passover discourse* upon his divinity, that so much angered the Jewish leaders. (John 5:17-47).

2. Our Lord's discourse *on the Sabbath*, in answer to the challenge of the Pharisees, delivered probably while returning from the Passover to Galilee. (Luke 6:1-5).

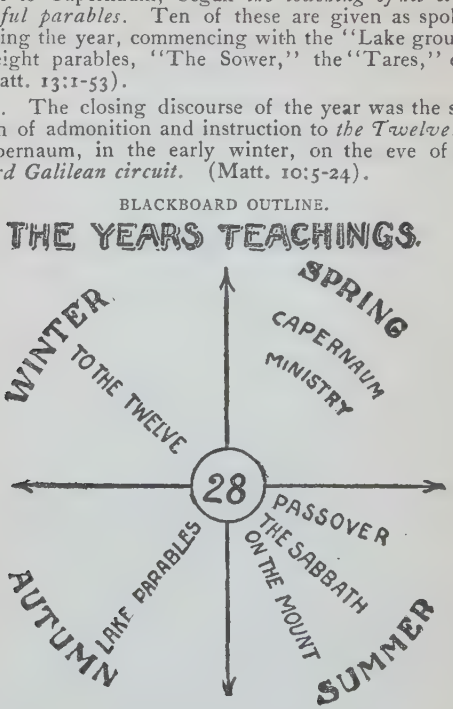
3. In the summer, at the Mount of Beatitudes in

Galilee, occured his most noted discourse, the "Sermon on the Mount," defining the meaning and laws of his kingdom. (Matt. 5, 6 and 7).

4. In the autumn, by the Sea of Galilee, at and near to Capernaum, began *the teaching of his wonderful parables.* Ten of these are given as spoken during the year, commencing with the "Lake group" of eight parables, "The Sower," the "Tares," etc. (Matt. 13:1-53).

5. The closing discourse of the year was the sermon of admonition and instruction to *the Twelve*, at Capernaum, in the early winter, on the eve of the *third Galilean circuit.* (Matt. 10:5-24).

BLACKBOARD OUTLINE.



FOURTH DRILL.—ITINERARY.

The itinerary of the year is necessarily imperfect, as the route of the three Galilean circuits cannot be known. Only the principal movements of those which are known are given below:

ITINERARY.

1. From *Nazareth* early in the year.
2. To *Capernaum*, his future home.
   (*The Circuit of Galilee with the Four.*)

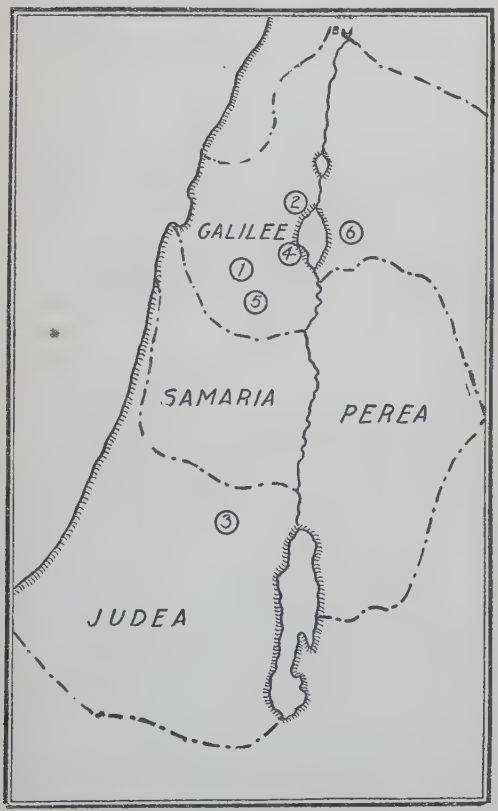
3. To the 2nd Passover, at *Jerusalem*, in April

4. The twelve Chosen, at the Mount of *Beatitudes* in the summer.

5. Visit to *Nain*, and miracle there, in the summer.
(*The Circuit of Galilee with the Twelve.*)

6. Crossing to *Gadara*, with miracles attending, in the autumn.
(*The Circuit of the Twelve, in winter.*)

OUTLINE MAP.



THE YEAR OF OPPOSITION

The "Year of Opposition"—A. D. 29—was the crisis in our Lord's public ministry. The hostility of the leaders of the Jewish Church intensified until they openly sought his death. The year was characterized by repeated collisions between Christ and the Temple partisans, in which he denounced their hypocrisies and traditions. The common people, too, disappointed in their temporal expectations, began to leave him. With the raising of Lazarus, near the end of the year, opposition became so bitter that it was plainly a question of a few weeks or days until the death of Christ would be accomplished.

During the year our Lord was in each of the four Jewish provinces in turn. The harmonists vary much in the order of events in the late autumn, as to the interim, especially between the Feast of Tabernacles in October and the Feast of Dedication in December, a period of about three months. We hold with those who assign our Lord's Perean ministry to this interim.

The events of the year divide easily and naturally into four parts, as follows:

1. The events of the *Spring*, in and near Capernaum.

2. The events of the *Summer*, in Northern Galilee, Decapolis, etc.

3. The events of the *Autumn*, in and near to Jerusalem, in connection with the Feast of Tabernacles.

4. The events of the *Winter*, in the province of Perea, in what is usually called our Lord's "Perean Ministry."

First Drill—The Spring.

During the principal events of the *Spring*, our Lord was in and near to Capernaum. The events are as follows:

1. Our Lord's *second rejection* at Nazereth, and his final departure from it. (Matt. 13: 54).

2. The death of *John the Baptist*, at Castle Machaerus, at the hands of Herod. This gave impetus to opposition, and doubtless hurried home the Twelve from the special apostolic mission. (Matt. 14: 13).

3. The *return of the Twelve* to Capernaum, after a mission of several months, followed by the attempted retirement of our Lord and the Twelve in the secluded region northeast of the Sea of Galilee. (Luke 9: 10).

4. Great multitudes following them even into their place of seclusion, our Lord at a place near Bethsaida Julias, east of the Sea of Galilee, works the one great miracle which is recorded in the four gospels—the *feeding of the five thousand.* (Luke 9: 12).

5. Returning to Capernaum, our Lord spent some time in that city, and in one of its synagogues delivered his memorable discourse upon the "*Bread of Life*," the pure spirituality of which turned away many of the multitude from further following after him. (John 6: 22).

BLACKBOARD OUTLINE.

SPRING A. D. 29

AROUND	Rejection at Nazareth John's Death The Twelve Return Five Thousand Fed The Bread of Life	Caper=naum

SECOND DRILL — SUMMER.

1. On account of the increasing opposition at Jerusalem, our Lord did not attend the April Passover, but, together with his disciples, made a long *circuit of Northern Galilee*, along the borders of Tyre and Sidon and east of the Upper Jordan. (Matt. 15: 21).

2. During this tour he healed the *daughter of the Syrophenician woman*, in the vicinity of Tyre. (Matt. 15: 28).

3. Turning southward along the eastern shore of the Upper Jordan and Sea of Galilee, he came into the region of Decapolis, and there occurred the *feeding of the four thousand.* (Matt. 15: 32).

4. Returning northward again, he came into the region of Cæsarea Philippi, where Peter made his memorable *confession of faith.* (Luke 9: 18).

5. After fortelling his death and the persecution of his followers, upon some one of the mountains of Hermon ensued the scene of the *Transfiguration.* (Luke 9: 28).

BLACKBOARD OUTLINE.

SUMMER A. D. 29		
Upper	Northern Circuit The Syrophoenician Four Thousand Fed Confession of Peter Transfiguration	Gali= lee

THIRD DRILL — AUTUMN.

1. Returning to Capernaum late in the summer, our Lord instructed and *sent forth the seventy* prior to his departure to Jerusalem. (Luke 10: 1).

2. Journeying southward into Samaria, the miracle of the healing of the *Ten Lepers* occurred. (Luke 17: 11).

3. Our Lord next appears at Jerusalem at the October *Feast of Tabernacles*, during which he was fiercely beset by the partisans of the Temple. (John 7: 2).

4. A notable miracle followed after the Feast, in the healing of the *man born blind*, at Jerusalem. This brought him still more sharply into conflict with the priests and leaders. (John 9: 1).

5. Following this miracle, there was spoken in Jerusalem the discourse upon the *Good Shepherd*, and the parable of the *Good Samaritan*, the latter probably at a point near to the city. (John 10:1 and Luke 10:25).

BLACKBOARD OUTLINE.

AUTUMN A. D. 29		
At	Seventy Sent Ten Lepers Tabernacles Man Born Blind Good Shepherd	Jeru= salem

At this point comes the variance of the harmonists as to the order of events between the Feast of Tabernacles and of Dedication, an interval of about three months. The order which assigns the "Perean ministry" to this interval is followed:

1. Driven from Jerusalem, our Lord goes into Perea beyond the Jordan, and in a synagogue on the Sabbath, heals the *Infirm Woman*. (Luke 13: 10).

2. The parable of the *Prodigal Son* was spoken in Perea during this tour. (Luke 15: 11).

3. Also, later on, the parable of *Dives and Lazarus*. (Luke 16: 19).

4. Closing his Perean ministry of several weeks or months, our Lord returned in December to Jerusalem to the *Feast of Dedication*. (John 9: 1).

5. Again escaping from the persecutions of his enemies, he *retires to Bethabara* beyond the Jordan. (John 10: 39).

BLACKBOARD OUTLINE.

WINTER. A. D. 29

In	**Infirm Woman** **Prodigal Son** **Dives and Lazarus** **Dedication** **Perean Retreat**	**Perea**

THE YEAR OF DEATH

The year A. D. 30 was the last year of our Lord's life and ministry, beginning with January and closing with his death on the cross, Friday, April 7th. Adding to these three months the time intervening between the Crucifixion and the Ascension, this last period, entitled the "Year of Death," is a little more than one-third year. The Ascension, occurring forty days after the Resurrection, is by the common chronology assigned to May 18th. The year begins with the raising of Lazarus in January, and includes our Lord's closing ministry in Perea, and the last scenes in and around Jerusalem. Its peculiar interest is shown by the fact that much of the Gospel narrative is given to its events. The following drills necessarily include only the leading events.

First Drill—The Year of Death.

1. *The Visit to Bethany.* After the Feast of Dedication in December A. D. 29, Jesus withdrew to Bethabara beyond the Jordan, where, probably in January, the message concerning the sickness of Lazarus reached him. Together with his disciples, he passed over the Jordan to the home of Lazarus at Bethany, a village on the east slope of the Mount of Olives, near to Jerusalem.

2. *Retirement at Ephraim.* The hostility of the Jewish leaders was so intensified by the great miracle wrought at Bethany that our Lord at once withdrew to Ephraim, on the border of Judea, northeast of Jerusalem, where he remained in retirement for several weeks.

3. *Visit to Perea.* At the close of this retirement, probably in March, our Lord passed from Ephraim eastward along the border of Judea and Galilee, and crossing the Jordan into Perea, continued there several weeks, teaching and working miracles, until near to the time of the annual Passover.

4. *Last Journey to Jerusalem.* During the last days of March, Christ's last and fateful journey to Jerusalem was made, re-crossing the Jordan and passing by way of Jericho to the approaching Passover.

Bethany, the home of Lazarus and of Simon, was reached at the close of the month, and became the resting place of the last week of his life.

5. *Passion Week.* The first week of April is commonly called "Passion Week" or week of "suffering" (as the word in the original betokens.) Much of it was spent by our Lord and his disciples in Jerusalem, Bethany being used as their place of retirement at night.

6. *The Forty Days.* The interval of forty days between the Resurrection, April 9th, and the Ascension, May 18th, was marked by eleven appearances of Christ, partly in and around Jerusalem and partly in Galilee.

BLACKBOARD OUTLINE.

YEAR OF DEATH		
A.D.	VISIT TO BETHANY RETIREMENT AT EPHRAIM VISIT TO PEREA JOURNEY TO JERUSALEM PASSION WEEK THE FORTY DAYS	30

SECOND DRILL—THE LAST YEAR'S MIRACLES.

1. *The Raising of Lazarus*, at Bethany, in January, the "climax of miracles," and that which directly precipitated the death of Christ.

2. The healing of the *infirm woman*, in Perea, probably in the month of March, on the Sabbath day, in one of the synagogues. This miracle is sometimes assigned to another time and place, but we follow the harmony of Dr. Robinson.

3. The healing of the *two blind men*, near to Jericho, a city just west of the Jordan and at the head of the Dead Sea. This occurred as our Lord was passing to Jerusalem.

4. The withering of the *barren fig tree*, Monday, April 3rd, of Passion week, as our Lord and his disciples were on their way from Bethany to Jerusalem.

5. The healing of the *High Priest's servant*, Malchus, in the Garden of Gethsemane, at the time of his arrest, was Christ's last miracle.

BLACKBOARD OUTLINE.

YEAR OF DEATH		
	MIRACLES	
A.D.	Raising Lazarus Infirm Woman Two Blind Men Barren Fig Tree High Priest's Servant	30

THIRD DRILL—THE LAST YEAR'S PARABLES.

1. The parable of *Dives and Lazarus*. This was spoken in Perea, as our Lord was journeying towards Jerusalem.

2. The parables on prayer—the *importunate widow* and the *pharisee* and *publican*, followed soon after, and belong to the closing Perean ministry.

3. The parable of *the pounds*, spoken in the home of Zaccheus the publican, between Jericho and Jerusalem.

4. The parable of the *wicked husbandmen*, together with two others, the "two son's" and "marriage of the King's son"—occurred in the Temple, Tuesday of Passion week, on the occasion of our Lord's last public teaching.

5. The two closing parables of his ministry—the *ten virgins* and the *talents*—were spoken to his disciples upon the Mount of Olives, Tuesday of Passion week, immediately after the last teaching in the Temple indicated above. Together with these two parables were spoken the prophecies concerning the destruction of Jerusalem and the end of the world.

BLACKBOARD OUTLINE.

YEAR OF DEATH		
	PARABLES	
A.D.	Dives and Lazarus Parables on Prayer The Pounds Wicked Husbandmen Virgins and Talents	30

Upon an outline map may be traced in succession the movements of our Lord during this last period of his ministry:

1. *At Bethabara*, beyond Jordan, in January, in retirement.

2. *Bethany*, to which our Lord was recalled, and where he raised Lazarus from the dead.

3. *Ephraim*, on the border of Judea, to which he retired, and where he probably remained in retirement parts of February and March.

4. *Perea*, through which he passed, in his closing ministry, in the month of March.

5. *Jericho*, west of the Jordan, through which he passed on his last journey to Jerusalem, the last week in March.

6. *Bethany* and *Jerusalem*, where he spent the last week of his life.

LAST DAYS OF CHRIST

No part of the sacred Scriptures equals in interest the story of the last days of our Lord. Much of the gospels is given to the narrative of their many events. The student is urged to fix securely and clearly in his mind and heart the details of the closing days of the Savior's life. It will make one a better Christian to do this

First Drill—The Last Week.

This extends from Sunday, April 2nd, to Sunday, April 9th, A. D. 30, inclusive, and is commonly called "Passion Week," or "week of suffering," as the word in the original betokens. On the last day of March, our Lord, having concluded his labors in Perea, reached Bethany, a village near to Jerusalem, on the east slope of the Mount of Olives. Here he made his home during this last week of his life, visiting Jerusalem with his disciples by day, and retiring to Bethany for the night. It was the home of his friend Lazarus. The chief incidents of the week were as follows:

Saturday, April 1st (the Jewish Sabbath), was spent in Bethany, without recorded incident.

Sunday, April 2nd (Palm Sunday), occurred the "Triumphal Entry" of Christ, with his disciples and the attending multitude, into Jerusalem.

Monday, April 3rd, the second day of Passion Week, our Lord again visited Jerusalem. On the way was the miracle of the barren fig tree, and in the temple occurred the second cleansing of the sacred house.

Tuesday, April 4th, was the occasion of another visit from Bethany to the temple. During the first part of the day, our Lord taught for the last time publicly in the temple. The parables of the king's son, the wicked husbandmen, and the marriage of the king's son, were spoken, followed by questioning from the leaders as to the tribute money, the resurrection, and the last solemn warnings as to the doom of Jerusalem. The closing hours of the day were spent

on the Mount of Olives, during which the parable of the virgins and the talents, and prophecies of the fate of Jerusalem and the day of judgment, were spoken privately to his disciples.

Wednesday, April 5th, was spent in retirement at Bethany.

Thursday, April 6th, at evening, our Lord entered Jerusalem for the last time, for the Passover feast. Following this, at night, in order, were the institution of the Lord's supper, his closing discourses with his disciples, the agony of Gethsemane, the midnight arrest, the Jewish trial, by Annas, Caiaphas and the Sanhedrin.

Friday, April 7th, was the day of death. Early in the morning occurred in order the final judgment of the Sanhedrin, the trial by Pilate, then by Herod, a second time by Pilate, concluding with the sentence of death, the scourging and the march to the cross. The crucifixion began at about 9 a. m. and the death of Christ took place at about 3 p. m. Before sunset he was taken from the cross and given burial. He thus lay in the tomb the closing hours of Friday, all of Saturday and the first part of Sunday, making, according to the Jewish reckoning, the three days in the tomb.

Saturday, April 8th, our Lord lay in the tomb.

Sunday, April 9th, early in the morning occurred the resurrection.

BLACKBOARD OUTLINE.

THE LAST WEEK

APRIL 2ND TO 9TH, A. D. 30.

2nd	SUNDAY	Triumphal Entry
3rd	MONDAY	Cleansing Temple
4th	TUESDAY	Parables and Prophecies
5th	WEDNESDAY	Retirement
6th	THURSDAY	Last Supper
7th	FRIDAY	Crucifixion
8th	SATURDAY	In the Tomb
9th	SUNDAY	Resurrection

Beginning (according to our reckoning of the day) Thursday night, 6 o'clock, closing Friday night, 6 o'clock, the chief events are:

Thursday night, 6 to 9 o'clock, the Last Passover and the Lord's Supper.

9 to 12 o'clock, midnight, the scenes in Gethsemane.

Midnight to 3 a. m., the arrest and appearance before Annas and perhaps Caiaphas.

3 a. m. to 6 a. m., the trial by Caiaphas and the Sanhedrin.

Friday, daylight, 6 a. m. to 9 a. m., the Roman trial, first by Pilate, then by Herod, again by Pilate, followed by scouring.

9 a. m. to 3 p. m., the sufferings of the cross, with darkness from noon to 3 p. m.

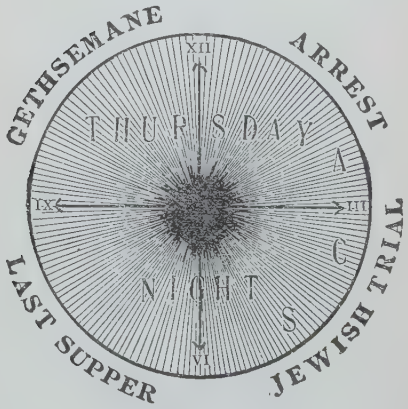
From 3 p. m. to 6 p. m., the descent from the cross and burial.

The hours above are conjectures only.

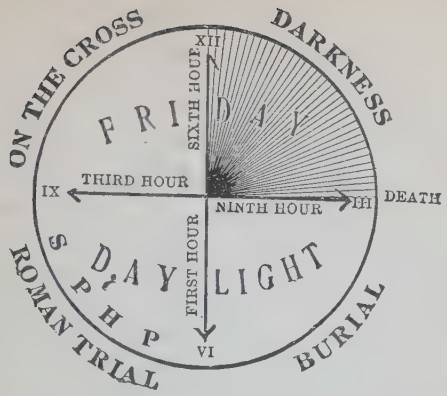
BLACKBOARD OUTLINE.

THE LAST DAY

FRIDAY, APRIL 7TH, A. D. 30



6 P.M. to 6 A.M.



6 A.M. to 6 P.M.

Third Drill—The Seven Words.

The "seven words from the cross," as the dying utterances of our Lord, are peculiarly dear to the Christian heart. They were as follows:

1st Word—Immediately after being nailed to the cross, his prayer for his murderers: "*Father, forgive them*," etc. Then followed the casting of lots, the mockings of the crowd, the revilings of the thieves, and the friendly presence of certain women, as noted by John.

2d Word—near to noon—to the penitent thief: "*To-day shalt thou be with me in Paradise.*"

3d Word—about noon—to his mother: "*Woman, behold thy son*," etc.

After this, there was silence and darkness until near his death.

4th Word—near to 3 p. m.: "*My God, My God, why hast thou forsaken me?*"

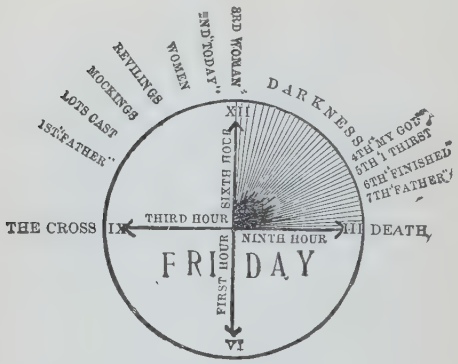
5th Word—To his executioners: "*I thirst.*"

6th Word—"*It is finished.*"

7th Word—"*Father, into thy hands I commend my spirit.*"

"THE SEVEN WORDS"

ON THE CROSS, 9 A. M. TO 3 P. M.



FOURTH DRILL—THE FORTY DAYS.

There were eleven recorded appearances of our Lord in the forty days between His Resurrection and Ascension, as follows:

Sunday, April 9th—Resurrection Day—were *five*, viz: To Mary Magdalene, to other women, to Peter, early in the morning, near to the tomb.

To the two disciples, passing from Jerusalem to Emmaus.

At night, in Jerusalem, to the ten, Thomas being absent.

Sunday, April 16th, Jesus again appeared at night to the eleven in Jerusalem (Thomas being present).

Later on, He appeared, in succession to seven disciples on the sea-shore of Galilee, to eleven on a mountain of Galilee, to "five hundred brethern at once" somewhere in Galilee, and to James alone, probably also in Galilee.

The eleventh and last appearance was near to Bethany, at the scene of the Ascension, to the eleven apostles.

THE FORTY DAYS

FROM APRIL 9TH TO MAY 18TH, A. D. 30.

Sun. 9th Resurrection Day	Seen by	Mary Magdalene Other Women Peter Two Disciples Ten Apostles	**JERUSALEM**
Sun. 16th	Seen by	Eleven Apostles	**JERUSALEM**
Later	Seen by	Seven Fishing 11 on Mountain 500 Brethren James (?)	**GALILEE**
Ascension May 18	Seen by	The Eleven	**BETHANY**

THE MIRACLES OF CHRIST

There are five great characteristics of our Lord's miracles, which do not all unite in the miracles of the Old Testament, nor in any pretense of ancient or modern miracles outside the Bible.

The first characteristic is their *variety*. They were wrought upon all possible subjects, and include the entire range of nature and of bodily, mental and spiritual ailment.

The second is their *publicity*. They were as far removed from modern Romanist or spiritualistic "manifestations" as daylight from darkness. Thousands of witnesses again and again saw them wrought under the open sky and in the bright sunlight.

The third characteristic is their *credibility*. They were believed in, even unto death, by the disciples; they were never questioned or suspected by the multitudes; there were thousands who in their own bodies were evidences of healing wrought. Strongest of all, the most bitter enemies of Christ were compelled to admit that his miracles were *real miracles*, though they ascribed the power that wrought them to evil spirits.

The fourth characteristic is their *benevolence*. Without excepting even the apparent exceptions, the withered fig tree and the Gadarene swine, our Lord's miracles were all wrought with the intent of purest benevolence. This is not so of all of the Old Testament miracles. Our Lord "went about doing good."

The fifth is their *purpose* They all had a spiritual meaning, and were part of the great redemptive plan. They were wrought either to beget or to confirm faith in Himself as the Divine Messiah. "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, *believe the works, that ye may know and believe that the Father is in me.*" —John 10: 37, 38.

First Drill—The Record of Miracles.

The four gospels record *35 miracles* of our Lord: Matthew and Luke give the largest number; Mark the

most graphic description; John the smallest number, limited mainly to miracles not already noted, and to such as specially illustrate the divinity of Christ.

Of the 35 miracles on record, the account is given as follows:

By *Matthew*, 20 miracles.
By *Mark*, 18 miracles.
By *Luke*, 20 miracles.
By *John*, 8 miracles.

Seventeen of the 35 miracles are narrated by one writer only.

Two of the Gospels give *jointly* an account of six miracles. (See numbers 3, 10, 12, 21, 23, 33, in "Summary").

Three of the Gospels give *jointly* an account of eleven miracles. (See numbers 4, 6, 7, 9, 13, 14, 15, 16, 20, 25, 32, in "Summary").

Four Gospels give account *jointly* of one miracle only—the "feeding of the five thousand."

Of the seventeen miracles narrated by one writer only:

Matthew gives exclusive account of three. (See in Summary Nos. 17, 18, 26).

Mark gives exclusive account of two miracles. (See in Summary Nos. 22 and 24).

Luke gives exclusive account of six miracles. (See in Summary Nos. 5, 11, 27, 30, 31, 34).

John gives exclusive account of six miracles. (See in Summary Nos. 1, 2, 8, 28, 29, 35).

BLACKBOARD OUTLINE.

THE RECORD

35 MIRACLES.

Recorded by		*Recorded where*	
Matthew	20	In 1 Gospel . . .	17
Mark	18	In 2 Gospels . .	6
Luke	20	In 3 Gospels . .	11
John	8	In 4 Gospels . .	1

Second Drill—Time of Miracles.

The thirty-five recorded miracles of our Lord were distributed among the four years of his public ministry, as follows:

A. D. 27—the year of *Obscurity*—two miracles, both at Cana.

A. D. 28—the year of *Popularity*—sixteen miracles, all except two wrought in Galilee. This year was the great beginning of miracles and parables.

A. D. 29—the year of *Opposition*—ten miracles, distributed among the four Jewish provinces.

A. D. 30—the year of *Death*—seven miracles, confined to Perea and Judea, except the second "Draught of Fishes."

More than half of the thirty-five miracles were in and around the two great Jewish cities, Capernaum and Jerusalem.

BLACKBOARD OUTLINE.

THE TIME				
4	A. D.	27- 2 28-16 29-10 30- 7	Miracles	Years

Third Drill—Place of Miracles.

Each of the four Jewish provinces became in turn the scene of our Lord's miracles. As most of his ministry was spent in Galilee, so many of his miracles were there wrought. The fierce opposition in Judea, and the unfriendly attitude of Samaritans, limited the number wrought in those provinces. Following the judgment of the safest Biblical criticism, we give the following:

In *Galilee*, twenty-one of the thirty-five miracles were wrought.

In *Samaria*, one miracle.

In *Judea*, six miracles.

In *Perea*, (meaning the entire country east or "beyond" the Jordan,) seven miracles.

BLACKBOARD OUTLINE.

THE PLACE

4		
	Galilee - 21	**Provinces**
	Judea - 6	
	Samaria - 1	
	Perea - 7	

Fourth Drill—The Kinds of Miracles.

Four kinds or types of miracles are included in the thirty-five miracles of our Lord, as follows:

1. Miracles wrought upon *nature*, such as turning water into wine, walking on the sea, etc. Of these there were *nine*.

2. Miracles wrought upon *disease*, including restoration of sense, as "the leper," "the "man born blind," etc., etc. Of these there were *eighteen*.

3. Miracles wrought upon *evil spirits*, as the "man with unclean spirit," etc. Of these there were *five*.

4. Miracles wrought upon *death*, as the "raising of Lazarus," etc. Of these were *three*.

BLACKBOARD OUTLINE.

THE KINDS

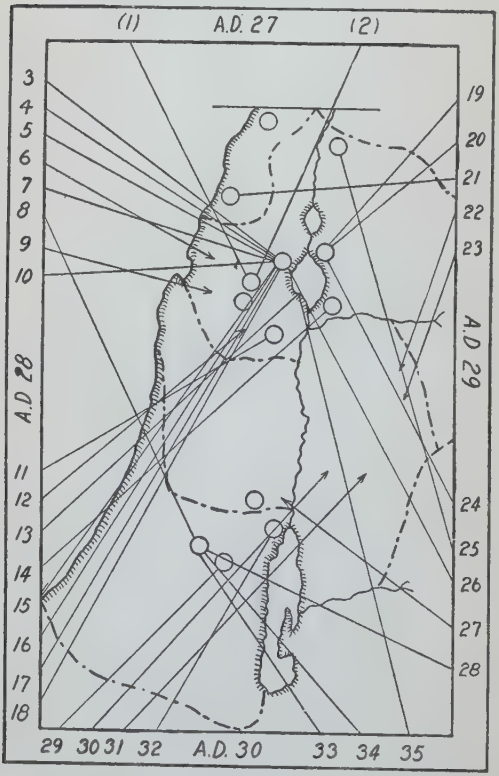
4		
	Nature - - 9	**Kinds**
	Disease - - 18	
	Spirits - - - 5	
	Death - - - 3	

Special Drill—Below are given an outline map and a summary of the thirty-five miracles. The numbers of the map correspond with those of the summary. The numbers at top of map are the miracles of A. D. 27. Those at the left, in order from top to bottom, are of the year A. D. 28, and so on. Study map and summary together, putting them on blackboard or

paper before class or school, and it will be surprising how soon and well even small scholars will be able to give *time*, *place*, *order* and *text* of the Lord's miracles.

Map of Miracles

COMPARE WITH SUMMARY FOLLOWING



In connection with map above, indicates *order*, *time*, *place*, *text*.

NO.	MIRACLES	PLACE	TEXT
	A. D. 27		
1	Water into wine	Cana	John 2
2	Nobleman's son	Cana	John 4
	A. D. 28		
3	Unclean spirit	Capernaum	Luke 4
4	Peter's mother-in-law	Capernaum	Luke 4
5	Draught of fishes	Capernaum	Luke 5
6	The leper	Galilee	Luke 5
7	Man with palsy	Capernaum	Luke 5
8	Impotent man	Jerusalem	John 5
9	Withered hand	Galilee	Luke 6
10	Centurion's servant	Capernaum	Luke 7
11	Widow's son	Nain	Luke 7
12	Demoniac, blind, dumb	Galilee	Matthew 12
13	Tempest stilled	Sea of Galilee	Luke 8
14	Gadarene demoniacs	Gadara	Luke 8
15	Issue of blood	Capernaum	Luke 8
16	Jairus' daughter	Capernaum	Luke 8
17	Two blind men	Capernaum	Matthew 9
18	Dumb demoniac	Capernaum	Matthew 9
	A. D. 29		
19	Five thousand fed	Perea	Luke 9
20	Walking on sea	Sea of Galilee	Matthew 14
21	Syrophenician	Near Tyre	Matthew 15
22	Deaf and dumb man	Decapolis	Mark 7
23	Four thousand fed	Decapolis	Matthew 15
24	Blind man	Bethsaida Julias	Mark 8
25	Lunatic child	Cæsarea Philippi	Matthew 17
26	Tribute money	Capernaum	Matthew 17
27	Ten lepers	Samaria	Luke 17
28	Man born blind	Jerusalem	John 9
	A. D. 30		
29	Lazarus	Bethany	John 11
30	Infirm woman	Perea	Luke 13
31	Man with dropsy	Perea	Luke 14
32	Bartimeus	Jericho	Matthew 20
33	Fig tree	Bethany	Matthew 21
34	Malchus	Jerusalem	Luke 22
35	Draught of fishes	Sea of Galilee	John 21

PARABLES AND DISCOURSES

1. *The record.* The Gospels record 31 complete parables of our Lord, excluding from the list mere parabolic illustrations, such as "new wine in old bottles," the "fig-tree putting forth its leaves," etc. Of the 31 parables, *Matthew* records exclusively 11, *Mark* 1, *Luke* 14, John none, Matthew and Luke jointly record 2, (see Nos. 4 and 17 in "Summary"); Matthew, Mark and Luke jointly record 2 (see Nos. 1, 3 and 27 in "Summary").

2. *The place.* Of the 31 parables, 10 were spoken in *Galilee*, 13 in *Perea*, and 8 in *Judea*. Concerning some of the parables, both as to time and place, the leading harmonists differ widely. The great majority of the parables, however, may be definitely assigned as to order, time and place.

3. *The time.* Our Lord's parable teaching did not begin until the summer of the second year of His ministry, A. D. 28. Eight of the parables (as in our Summary) are assigned to this year. By some at least 10 are given for the same year. For the third year, A. D. 29, 13 parables are assigned, and 10 for the closing year, A. D. 30. The parables most in question as to the time as well as place are those numbered in our Summary from Nos. 12 to 24 inclusive.

4. *The purpose.* Our Lord's parables have "a *three-fold* purpose: to reveal, to conceal, and to perpetuate the truth." First they *reveal* the truth by the striking power of anology and illustration. Second, they *conceal* the truth (a purpose our Lord expressly declares) from all who were hostile or indifferent to the truth. To such the parables were mere riddles or stories. Third, they *perpetuate* the truth by giving the truth a body, a concrete expression and form that fixes it in the memory and heart.

5. *The Grouping.* The 31 parables occur in three great groups, following the three great crises in our Lord's ministry. Each group is clearly marked by its own peculiar method and purpose. The *first group* of 8 parables, of A. D. 27, may be called the "educational" group, or "*parables of the kingdom.*" They exhibit, in a close series of analogies, the develop-

ment and growth of the kingdom. The *second group* consists of 16 parables, (Nos. 9 to 24 inclusive, in the Summary) and, excepting the last 3, belong to the third year of ministry, A. D. 29. They may properly be called the "evangelistic" parables, or "*parables of grace.*" They are based upon the life of man, and not upon the processes of nature as with the first group, and they exhibit the *merciful laws and conditions* of the kingdom, in contrast with the severe "traditions" of Judaism. The *third group* includes the last seven parables (see Nos. 25 to 31 inclusive, in Summary), and belong to the closing year of our Lord's ministry, A. D. 30. They exhibit the final awards of the kingdom to the good and the bad, and may be called the "judicial" group or "*parables of Judgment.*"

In addition to the 31 parables, *twelve* of the most notable of our Lord's *formal discourses* are included in the drills, under such titles as are familiar, or as express the central thought of the discourse. Of the 12 discourses noted, John and Matthew record nearly all, and they are divided as to place nearly equally between Galilee and Judea. In our Summary the discourses are given without numbers in *italics*, to distinguish them from the parables.

First Drill—The First Year, A. D. 27.

No parables were spoken during this year. For the first 16 months or more of our Lord's ministry, He taught by simple and direct discourse the truths of His kingdom. It was not until after the first crisis in His ministry, when He came sharply into collision with the Jewish leaders upon questions of tradition and law, and thereby aroused their hatred and opposition, that teaching by parables commenced. The hostile attitude of the leaders compelled a change of method in teaching. The truth *must* be taught, and the kingdom proclaimed, but in such a way that those unfriendly or indifferent to the truth "hearing might not understand," while to those who believed in Him the new method might be even more helpful and attractive than the old.

Two discourses are noted during the year, one to Nicodemus, in Jerusalem, at the April passover, upon the "New Birth;" the other in the autumn, at Sychar to the Samaritan woman, upon the "Water of Life." The first discourse defines the *nature* of our Lord's kingdom, the second its *extent.*

FIRST YEAR		
A.D.	**No Parables** **Discourses —** **The New Birth** **Water of Life**	**27**

SECOND DRILL—THE SECOND YEAR, A. D. 28.

The eight "parables of the kingdom," together with five of the twelve noted discourses, are assigned to this year. The parables are commonly known as the "Lake parables" from their having been spoken at the lake near Capernaum. They are the *first* of our Lord's parables and exhibit the growth, movement and value of the kingdom, as follows:

The Sower—the various subjects of the kingdom.

The Tares—opposition to the kingdom.

The Mustard Seed—the *outward* growth of the kingdom.

The Leaven—the *inner* growth in the hearts of its subjects.

The Seed in the Ground—the secret vigor of the kingdom.

The Hid Treasure—value of the kingdom.

The Pearl—the cost of the kingdom.

The Draw Net—final exclusion from the kingdom.

The *five discourses* of the year are, in order, as follows:

"*Christ's Divinity*," at Jerusalem, in April, following the miracle of the "impotent man." (John 5).

"*On the Mount*," near Capernaum, in the summer, giving the platform and principles of the kingdom. (Matt. 5-7).

"*The Unpardonable Sin*," to the Jewish leaders, in Galilee, after the healing of the demoniac. (Matt. 12).

"*The Second Coming*," to an "innumerable multi-

tude," in Galilee (or Perea), a discourse of prophetic warnings. (Luke 12).

"*To the Twelve*," in Galilee, near to the close of the year, prior to their sending forth. (Matt. 10).

BLACKBOARD OUTLINE.

A.D.	**SECOND YEAR** **Parables of Kingdom** (8) **Discourses —** **Christ's Divinity** **On the Mount** **Unpardonable Sin** **Second Coming** **To the Twelve**	**28**

THIRD DRILL—THE THIRD YEAR, A. D. 29.

The 16 "parables of grace" (except the last three, Nos. 22, 23 and 24, in the Summary, which belong to the year 30 A. D.) together with the three discourses, belong in order of time to this year, as follows:

The parables are:—

The Two Debtors—gratitude to God.
The Unmerciful Servant—ingratitude to God.
The Good Samaritan—helpfulness to all.
The Friend at Midnight—persistence in prayer.
The Rich Fool—peril of worldliness.
The Wedding Feast—watchfulness.
The Barren Fig Tree—unprofitable lives.
The Great Supper—rejection of the Gospel.
The Lost Sheep—the compassion of Christ.
The Lost Money—the ministry of the Spirit.
The Prodigal Son—the love of God for sinners.
The Unjust Steward—preparation for death.
Dives and Lazarus—future punishment.
The Unjust Judge—importunate prayer.
Pharisee and Publican—true and false prayer.
Laborers in Vineyard—free and unmerited grace.

The three *discourses* of the year, in order, were:
"*The Bread of Life*," at Capernaum, in the spring,

exhibiting the spiritual mission of the kingdom. (John 6.)

"*The Childlike Spirit*," at Capernaum, in the summer, showing the self-sacrificing spirit of the kingdom. (Matthew 18.)

"*The Good Shepherd*," at Jerusalem, near the close of the year, showing Christ's love and care for His disciples. (John 10.)

BLACKBOARD OUTLINE.

THIRD YEAR		
A.D.	Parables of Grace (16) Discourses — Bread of Life Childlike Spirit Good Shepherd	29

FOURTH DRILL—THE LAST YEAR, A. D. 30.

Ten parables, including the seven "parables of judgment," together with two discourses, belong to this year. The first three parables of the ten have already been grouped with the preceding year. The seven "parables of judgment" are as follows:

The Pounds—the reward of diligence.

The Two Sons—sincere and insincere profession.

The Wicked Husbandmen — doom of persistent impenitence.

Marriage of King's Son—doom of the self-righteous.

The Ten Virgins—danger of nominal religion.

The Talents—neglected opportunities.

The Sheep and the Goats—eternal life and death.

The two *discourses* of the year, in order, are:

"*The Judgment*," on the Mount of Olives, Tuesday of "Passion week," predicting the doom of the Jewish nation and the coming of the Judgment. (Matt. 24-25.)

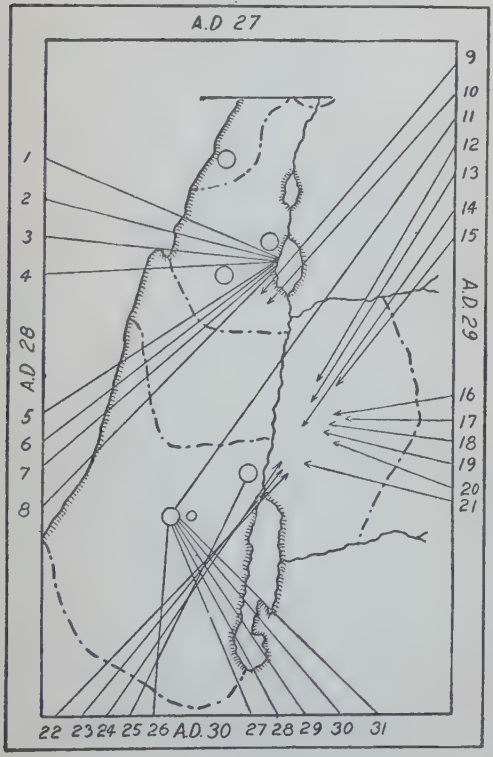
"*Christ's Farewell*," in Jerusalem the night before His death, showing His love for His Church and provision for its future. (John 14-16.)

LAST YEAR

A.D.		30
	Parables of Judgment (7) Discourses — The Judgment Christ's Farewell	

MAP OF PARABLES

COMPARE WITH SUMMARY FOLLOWING



Summary of Parables and Discourses.

Indicates order, time, place, text. Discourses in *italics*.

No.	PARABLES AND DISCOURSES	PLACE	TEXT
	A. D. 27		
	The New Birth	Jerusalem	John 3
	The Water of Life	Sychar	John 4
	A. D. 28		
	Christ's Divinity	Jerusalem	John 5
	On the Mount	Near Capernaum	Matt. 5-7
	The Unpardonable Sin	Galilee	Matt. 12
	The Second Coming	Galilee	Luke 12
1	The Sower	Near Capernaum	Matt. 13
2	The Tares	"	Matt. 13
3	The Mustard Seed	"	Matt. 13
4	The Leaven	"	Matt. 13
5	The Seed in the Ground	"	Mark 4
6	The Hid Treasure	"	Matt. 13
7	The Pearl	"	Matt. 13
8	The Draw Net	"	Matt. 13
	To the Twelve	"	Matt. 10
	A. D. 29		
	Bread of Life	Capernaum	John 6
	Childlike Spirit	Capernaum	Matt. 18
9	Two Debtors	Galilee	Luke 7
10	Unmerciful Servant	Galilee	Matt. 18
11	Good Samaritan	Jerusalem	Luke 10
	Good Shepherd	Jerusalem	John 10
12	Friend at Midnight	Perea	Luke 11
13	Rich Fool	"	Luke 12
14	Wedding Feast	"	Luke 12
15	Barren Fig Tree	"	Luke 13
16	Great Supper	"	Luke 14
17	Lost Sheep	"	Luke 15
18	Lost Money	"	Luke 15
19	Prodigal Son	"	Luke 15
20	Unjust Steward	"	Luke 16
21	Dives and Lazarus	"	Luke 16
	A. D. 30		
22	Unjust Judge	Perea	Luke 18
23	Pharisee and Publican	"	Luke 18
24	Laborers in Vineyard	"	Matt. 20
25	The Pounds	Jericho	Luke 19
26	The Two Sons	Jerusalem	Matt. 21
27	Wicked Husbandmen	"	Matt. 21
28	Marriage of King's Son	"	Matt. 22
	The Judgment	"	Matt. 24-25
29	The Ten Virgins	"	Matt. 25
30	The Talents	"	Matt. 25
31	The Sheep and Goats	"	Matt. 25
	Farewell Discourse	"	John 14-16

THE ACTS OF THE APOSTLES

The Book.

First Drill.—Authorship.

Luke is the universally conceded *author* of the third Gospel and book of Acts, the former being the most complete life of Christ, the latter the only inspired history of the Christian Church. 2. Luke was a Gentile *convert*, the only Gentile writer of the Bible, born at Antioch in Syria, 300 miles northeast of Jerusalem, and probably converted under Paul's preaching. 3. He was fellow *traveller* through Asia and Europe with Paul for more than 12 years, joining him on his second missionary tour A.D. 51, and containing, with one or more intermissions, until Paul's death. 4. Luke's classic Greek and pure literary style rank him next to Paul as the *scholar* of New Testament writers. *Paul* calls him "the beloved physician."

BLACKBOARD OUTLINE.

[Draw out by questions the facts centering about the catch-words.]

WHO?

A—uthor.
C—onvert.
T—raveller.
S—cholar.

Second Drill.—Chronology.

Luke's two books include the first 60 years of the first Christian century, his "Gospel" covering the first 30 years, his "Acts" the second 30 years. The "Acts" range from the Descent of the Spirit at Pentecost in Jerusalem A. D. 30 to the imprisonment of Paul in Rome about A. D. 60. The chronology of *five greater events* is given as guide to a study of the others.

1. A. D. 30, the events of *Pentecost*, the formal organization of the Jewish-Christian Church at Jerusalem.

2. A. D. 37, the first great *persecution* of the Jewish-Christian Church, resulting in the death of Stephen, and dispersion of disciples.

3. A. D. 48, the first great missionary tour of *Paul* through Asia Minor.

4. A. D. 50, the formal *proclamation* by the Apostolic Council of freedom from Jewish rites to all converts.

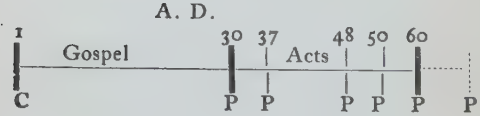
5. A. D. 60, Paul's sojourn in *prison* at Rome, under Nero.

Luke closes the book abruptly here, from which it is safe to conclude that its *publication* took place shortly after, probably about A. D. 62-4.

BLACKBOARD OUTLINE.

WHEN? Pentecost.
ersecution.
aul.
roclamation.
rison.
ublication

[Or this]



THIRD DRILL.—GEOGRAPHY.

During the events of the book of Acts, the Roman Empire ruled everywhere. Nations existed in name only; the great cities were the centers of power. Seven of these are prominent in the book.

1. *Jerusalem*, the Jewish capital, and site of the "mother Church."

2. *Samaria*, 36 miles northwest of Jerusalem, the center of Philip's evangelistic work.

3. *Antioch*, the Syrian capital, 300 miles north of Jerusalem, the site of the first Gentile Christian Church, and headquarters of Paul's missionary work.

4. *Cæsarea*, 54 miles northwest, the home of the first Gentile converts to Christianity, and place of Paul's first imprisonment.

5. *Ephesus*, the great metropolis of Asia Minor, 700 miles northwest, the center of heathen worship, where Paul preached three years.

6. *Alexandria* in Africa, 300 miles southwest, the center of African Christianity and the home of Apollos.

7. *Rome* in Europe, 1450 miles northwest, the great capital of the Roman Empire and center of European Christianity, where Paul wrote most of his epistles and suffered imprisonment and death.

BLACKBOARD OUTLINE.

[Drill thoroughly with map upon location, distance and description.]

WHERE?

Jerusalem.
Samaria.
Antioch.
Cæsarea.
Ephesus.
Alexandria.
Rome.

FOURTH DRILL.—CONTENTS.

The book of Acts is in *three great divisions*, or periods, each having a typical leader and center of operations:

1. The first period, 7 years in length, is that of *organization*, under leadership of Peter at Jerusalem, beginning with Pentecost and closing with the martyrdom of Stephen. During this period Christianity is confined to Jews only. [Chapters 1-7].

2. The second period of 11 years is that of *transition*, under Philip the evangelist, with headquarters at Samaria, beginning with the dispersion of the Jewish Christian Church, and closing with Peter's third imprisonment by Herod. During this period Christianity casts off its Jewish rites and opens its doors to all people. [Chapters 8-12].

3. The third period of 12 years is that of *extension*, under leadership of Paul, with Antioch as the center, beginning with his first missionary tour and closing with his imprisonment at Rome. During this period Christianity is preached in the great cities of Asia, Europe and Africa. [Chapters 13-28].

BLACKBOARD OUTLINE.

[Question on the facts stated as to each period.]

WHAT? Peter's
hilip's
aul's **Period**

FIFTH DRILL.—PURPOSE.

The book of acts was written for a *threefold* purpose.

1. As a *sequel* to the Gospel Luke had already written. The Gospel exhibits the founder of the Christian Church; the Acts the Church itself.

2. To narrate the supernatural *spread* of Christianity throughout the world in 30 short years under 12 men, that men might know it to be divine.

3. To present the administration of the promised *Spirit*, then and now the guide and teacher of the Church.

BLACKBOARD OUTLINE.

WHY? Sequel.
pread.
pirit.

THE ACTS OF THE APOSTLES

Period of Organization

First Drill.—Characteristics.

1. The period of organization includes the Jewish-Christian Church under Peter, from its formation *at Pentecost* to its dispersion upon the death of Stephen.

2. Its history is contained in the first *eight chapters* of the Book of Acts.

3. *Thousands of converts*—beginning with three thousand at Pentecost—were added to its membership during this period.

4. The membership was composed *exclusively of Jews and Jewish proselytes.*

5. During the entire period of several years the movements of the Church were *restricted to Jerusalem.*

BLACKBOARD OUTLINE.

P—entecost to Stephen.
E—ight Chapters.
T—housands Converted.
E—xclusively Jews.
R—estricted to Jerusalem.

Second Drill.—Chief Persons.

Six persons are prominent during the period:

1. Peter acted as first of the apostles in the leadership of the Church.

2. Matthias was the first formal appointee of the Church, being chosen to the place of Judas.

3. Caiaphas, the acting high priest, was the first persecutor of the Church.

4. Ananias, with his wife, was the first false disciple.

5. Gamaliel, the chief of the Pharisees, was the first defender of the Church in the ranks of its opposers.

6. Stephen was the first martyr of the newly organized Church.

BLACKBOARD OUTLINE.

FIRST

Apostle.
Appointee.
Persecutor.
Traitor.
Defender.
Martyr.

THIRD DRILL.—CHRONOLOGY.

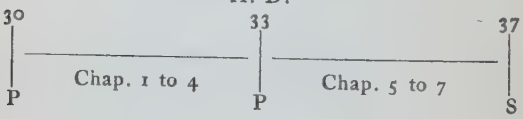
The first seven chapters of the Book of Acts include the first seven years of the Christian Church. Three dates only are prominent, two of which are in doubt.

1. The organization of the Church at Pentecost was in May, A. D. 30, the events of the first four chapters of Acts being confined to this year.

2. The persecution and imprisonment of the Apostles occurred probably three years later, in A. D. 33.

3. The death of Stephen was probably in May, A. D. 37, making the period of the Jewish Christian Church at Jerusalem seven years in duration.

BLACKBOARD OUTLINE.



FOURTH DRILL.—ANALYSIS OF CHAPTERS.

[Let the reviewer teach this *thoroughly*, until the School can name familiarly the chief event of each chapter.]

The Jewish Christian Church

Leader—Peter. Center—Jerusalem.
Time—Seven Years.

Chapter 1—The Ascension.
Chapter 2—Organization at Pentecost.
Chapter 3—First Apostolic Miracle.
Chapter 4—Peter and the Sanhedrin.
Chapter 5—The Apostles Persecuted.
Chapter 6—Church Deacons Chosen.
Chapter 7—Stephen's Defense and Death.

THE BOOK OF ACTS

Period of Transition

First Drill.—The Four Steps.

This period includes the great change from Jewish to Gentile Christianity. It begins with a Jewish Church at Jerusalem, and closes with a Gentile Church at Antioch. The period is given in chapters 8, 9, 10, 11 and 12. There are *four distinct steps forward:*

1. After the death of Stephen and first dispersion of the Jerusalem church, Philip began preaching the gospel to the Samaritans.

2. The next year Paul, the future great apostle to the Gentiles, was converted and began his ministry.

3. Two years later, the Roman pagan Cornelius and his household were *received directly* into the Christian Church.

4. Between 43 and 48 A. D., while the mother Church at Jerusalem was being persecuted by Herod, a Gentile Church was formed at Antioch, and the Gospel for the first time *preached to heathens.*

BLACKBOARD OUTLINE.

Philip's Preaching.
Paul's Conversion.
Pagans Admitted.
Preaching to Heathens.

Second Drill.—Chief Persons.

Eight persons are prominent in the period:

Philip, the first *preacher* to those not Jews.

Simon Magus, the *pretender* of Samaria.

The Eunuch, the African *proselyte.*

Paul, the young *Pharisee* and convert.

Cornelius, the *pagan.*

Herod (Agrippa I), the second great *persecutor.*

Peter and James, the victims of Herod, the first a *prisoner*, the second a *martyr.*

BLACKBOARD OUTLINE.

P reacher.
retender.
roselyte.
harisee.
agan.
ersecutor.
risoner and martyr.

WHO?

THIRD DRILL.—CHIEF PLACES.

Five cities are prominent:

1. *Samaria*, 36 miles north of Jerusalem, Philip's headquarters.

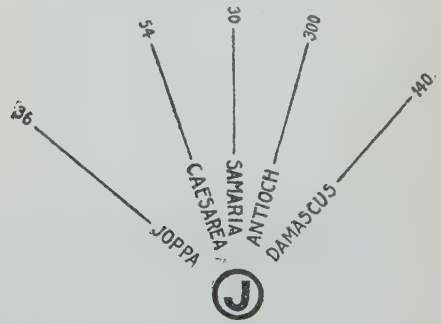
2. *Damascus*, 140 miles northeast, where Paul began his ministry.

3. *Joppa*, 36 miles northwest, the scene of Peter's vision and greatest miracle.

4. *Cæsarea*, 54 miles northwest, the military home of Cornelius.

5. *Antioch*, 300 miles north, capital of Syria, one of the three great cities of the world, the center of Gentile Christianity during Paul's life.

BLACKBOARD OUTLINE.



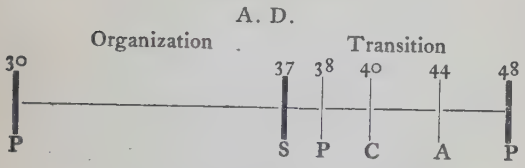
FOURTH DRILL.—CHRONOLOGY.

This period includes about *eleven years*, from the death of Stephen, A. D. 37, to Paul's first missionary tour, A. D. 48.

Five dates are prominent, some of which are in doubt.

1. Stephen's death, A. D. 37.
2. Paul's conversion, A. D. 38.
3. Cornelius' conversion, A. D. 40.
4. Antioch Church organized and Herod's persecution of the Jerusalem Church—about 44 or 45 A. D.
5. Paul's first missionary tour, A. D. 48.

BLACKBOARD OUTLINE.



DRILL—ANALYSIS OF CHAPTERS.

Whatever else in these drills is taught or omitted, see that the scholars learn thoroughly a topical analysis of the chapters of the Book of Acts. Place beforehand on board or paper the central topic of each chapter in order, and drill upon it; then use initial letters only (as below) and complete the drill, until the scholars can respond familiarly from memory to any chapter called for.

Second Period.

The Jewish Gentile Church.

Leader, Philip. Center, Antioch.
Time, 11 years.

Chapter 8.—Philip's ministry.
Chapter 9.—Paul's conversion.
Chapter 10.—Cornelius' conversion.
Chapter 11.—The Antioch Church.
Chapter 12.—Herod's persecution.

(By initials only).

Chapter 8.—P—M—
Chapter 9.—P—C—
Chapter 10.—C—C—
Chapter 11.—A—C—
Chapter 12.—H—P—

THE BOOK OF ACTS

Period of Extension

FIRST DRILL.—OUTLINE OF PERIOD.

This period includes the *three great missionary tours* of Paul among the Gentiles, as narrated in the last sixteen chapters of Acts (chapters 13-28 inclusive).

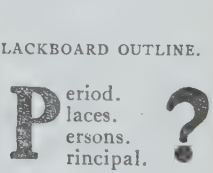
1. The *period* covers 12 years, from Paul's first missionary tour A. D. 48 to his imprisonment at Rome A. D. 60.

2. The *places* prominent are Antioch, Jerusalem and Ephesus in Asia; Corinth and Rome in Europe; and Alexandria in Africa.

3. The *persons* prominent as leaders are Paul, Silas, Mark, Luke and Timothy.

4. The *principal events* of the period were the planting of churches in many of the great cities of Asia, Europe and Africa.

BLACKBOARD OUTLINE.



[Question the school upon each of the four points above and indicate answers on board by initial letters.]

SECOND DRILL.—PAUL'S FIRST MISSIONARY TOUR.

Date.—Commencing A. D. 48.

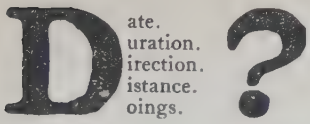
Duration.—Two years.

Direction.—Antioch (Syrian), Antioch (Pisidian), Iconium, Lystra, Derbe and return.

Distances.—Aggregating about 1,500 miles.

Doings.—The founding of four churches in *Asia Minor*, as indicated by above named places.

BLACKBOARD OUTLINE.



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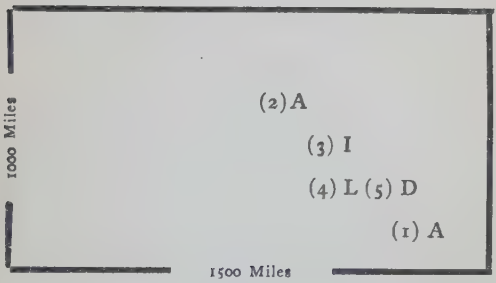


THIRD DRILL.—PAUL'S SECOND MISSIONARY TOUR.

Date.—Commencing A. D. 51.

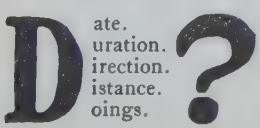
Duration.—Three years.

Direction.—Antioch, Asia Minor, Philippi, Thessalonica, Berea, Corinth and return.

Distances.—About 3,500 miles.

Doings.—The founding of the four *European Churches* named above.

BLACKBOARD OUTLINE.



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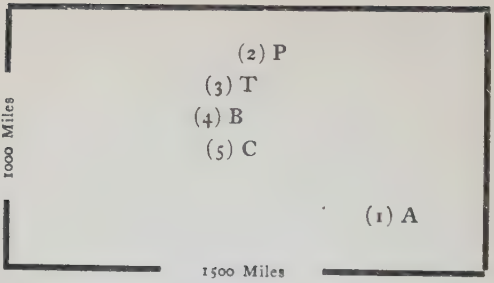


FOURTH DRILL.—PAUL'S THIRD MISSIONARY TOUR.

Date—Commencing A. D. 54.

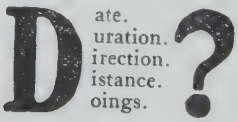
Duration.—Four years.

Direction.—Antioch, Ephesus, Corinth, Philippi, and return via Jerusalem.

Distances.—About 3,500 miles.

Doings.—Strengthening the Asiatic and European churches.

BLACKBOARD OUTLINE.



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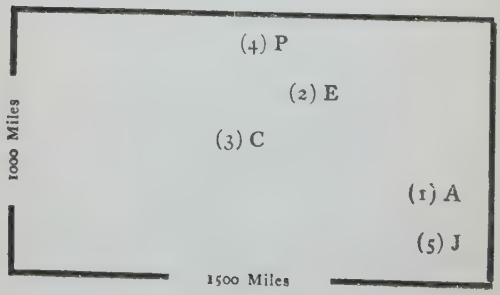

Fifth Drill.—Paul's Last Years.

Returning to Jerusalem from his third tour, Paul was bitterly *persecuted* by his Jewish countrymen.

For two years, from 58 to 60 A. D., he was *prisoner under Felix* at Cæsarea.

For two years more, from 60 to 62 A. D., he was *prisoner under Cæsar* at Rome.

For several years following, he was *probably a missionary to Spain* and other countries.

He was *put to death by Nero* at Rome about 66 A. D., in his 65 year.

BLACKBOARD OUTLINE.

P ersecuted.
risoner.
risoner.
robable mission.
ut to death.
?

THE BOOK OF ACTS

Analytic Review.

FIRST DRILL—THE BOOK OF ACTS.

1. Three *periods* or divisions were found, viz: 1st, the period of *organization*, during which the church was Jewish; 2d, of *transition*, when the church was changing from Judaism to Gentilism; 3d, of *extension*, when the gospel was preached to all Gentiles without reserve.

2. Five *places* were prominent as centers viz: Jerusalem, center of the mother church; Samaria, of the Samaritan church; Antioch, of the Gentile church; Ephesus, of heathen idolatry; Rome, of political supremacy.

3. Five *persons* were prominent as leaders of the church.: Peter the organizer; Philip the evangelist; Paul the missionary; Stephen and James the defenders and martyrs.

4. The *principal events*, with their respective dates, were: Pentecost A. D. 30; Persecution (Stephen's death) A. D. 37; Paul's missions begun A. D. 48; Proclamation of the Gospel to Gentiles A. D. 50; Paul at Rome and close of this Book A. D. 60-2.

BLACKBOARD OUTLINE.

[Put on blackboard in advance and question and drill by the help of *initial letters*.]

BOOK OF ACTS. Periods—O. T. E.
Places—J. S. A. E. R.
Persons—P. P. P. S. J.
Principal E.—THE 5 PS.

SECOND DRILL.—ORGANIZATION, OR THE JEWISH CHURCH.

1. The *narrative* is found in the first *seven chapters* of the book of Acts.

2. The *time* is *seven years*, from Pentecost A. D. 30 to Stephen's death A. D. 37.

3. The *leaders* are *Peter* and *Stephen*.

4. The *center* of operations is *Jerusalem*.

5. The principal *events* (taken topically from the seven chapters) are: 1st chapter, the ascension; 2d, organization of church; 3d, the first miracle; 4th, the first opposition; 5th, the first imprisonment; 6th, the first deacons; 7th, the first martyrdom.

BLACKBOARD OUTLINE.

The JEWISH Church

- Narrative—S C.
- Time—S. Y.
- Leaders—P. S.
- Center—J.
- Events
  - Ch. 1.—A.
  - 2.—O
  - 3.—F M.
  - 4.—F O.
  - 5.—F I.
  - 6.—F D.
  - 7.—F M.

THIRD DRILL.—TRANSITION, OR JEWISH-GENTILE CHURCH.

1. The *narrative* is found in the *five chapters*, from the 8th to 12th inclusive.

2. The *time* is *eleven years*, from Stephen's death A. D. 37 to Paul's first mission A. D. 48.

3. The *leaders* are *Philip*, *Peter* and *James*.

4. The *centers* are *Samaria*, *Cæsarea*, *Damascus* and *Antioch*.

5. The principal *events* are: Chapter 8th, Philip's ministry; chap. 9th, Paul converted; chap. 10th, Cornelius admitted; chap. 11th, Antioch church of Gentiles formed; chap. 12th, second persecution (James death).

BLACKBOARD OUTLINE.

The **Jewish Gentile** Church

- Narrative—F. C.
- Time—E. Y.
- Leaders—P. P. J.
- Centers—S. C. D. A.
- Events
  - Ch. 8.—P M.
  - 9.—P C.
  - 10.—C A.
  - 11.—A C.
  - 12.—S P.

Fourth Drill.—Extension, or the Gentile Church.

1. The *narrative* is contained in the *last sixteen chapters* of the book of Acts, beginning with the 13th chapter.

2. The *time* is *twelve years*, from Paul's first mission A. D. 48 to Paul's imprisonment at Rome A. D. 60.

3. The chief *leaders* are *Paul, Silas, Mark, Timothy, Luke.*

4. The chief *centers* are *Antioch, Alexandria, Ephesus, Corinth, Rome.*

5. The chief *events* are: Chapters 13-14, Paul's first mission; chap. 15-17, his second mission; chap. 18-20, his third mission; chap. 21-23, Paul a prisoner at Jerusalem; chap. 24-26, prisoner at Cæsarea; chap. 27-28, prisoner at Rome.

BLACKBOARD OUTLINE.

The GENTILE Church.

- Narrative—L S C.
- Time—T Y.
- Leaders—P. S. M. T. L.
- Centers—A. A. E. C. R.
- Events
  - Paul's Missions
    - 1 (13-14)
    - 2 (15-17)
    - 3 (18-20)
  - Paul a Prisonner
    - J (21-23)
    - C (24-26)
    - R (27-28)

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